

THE COMPILATION OF

Security and Intelligence Principles

by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE.....	7
INTRODUCTION.....	8
Examples from the Qur'ān and Sunnah	13
AIMS OF SECURITY.....	20
THE MILITARY ORGANISATION	21
The Basic Components.....	21
Military Organization Requirements	22
Missions Required of the Military Organization.....	22
GROUP MEMBERS.....	26
Important Qualities and Characteristics	26
Important Security Advice to the Mujāhid.....	32
Significant Recommendations for the Body and Imān	38
DOCUMENTS	40
Documents of the Group	40
File Transferring	41
How to Destroy Files	41
Fundamentals of Identification Documents.....	42
COMPUTERS: And Related Devices	45
System Safety	46
Securely Destroying Data	47
Important Notes on Secure Deletion.....	48
7 Types of Security Features for Your Laptop	49
COMMUNICATION.....	51

Types of Secret Communication	51
Style of Communication.....	52
1] Use of Letters	52
How to Send the Letter	52
Important Security Precautions	53
2] Mobile Phone Usage	54
Illustration Showing the Mobile Phone Communication System	56
Detailed Explanation of the Illustration	57
Security Guidelines When Using the Mobile Phones.....	61
Public-Pay Phone (Phone Booth)	63
Fixed - Phone (Landline, Telephone Wire)	66
Radio-calls	67
Security Guidelines for Using the Radio-Call	68
Concluding Comments	72
3] Meetings	72
Difference between Meetings and 'Get-Together'	73
Purpose of Meetings	73
Stages of the Meeting.....	75
Security Guidelines When Arranging Meetings (All 3-Stages) ..	75
4] Travelling - Means Of Transport.....	79
Security Guidelines Related To Travelling	80
5] The Internet.....	84
What is Geo-location?.....	85
General Browsing Safety	90
Useful (mandatory) plugins/extensions for Firefox	90
Some Important Links:.....	91
THE BASE: SAFE-HOUSE	97

Definition of Bases (Safe Houses):.....	97
Purpose of the Base (Safe-House)	99
Security Precautions for Bases/Apartment.....	99
HIDING.....	104
Factors to consider before storage/hiding:	104
COVER STORY (THE LEGEND).....	108
Types of cover story:.....	108
Conditions of a Good Cover	110
Important Reminder on how to Avoid Capture:.....	110
SECURITY PLAN	112
Importance of the Security Plan.....	112
Specifications of the Security Policy -Plan	112
The Method of Implementing the Security Plan.....	112
DEAD LETTER (DROP) BOX.....	115
Types of DLBS	115
Conditions of a Dead Letter (Drop) Box.....	115
Things to Look Out For.....	117
Carrying Out the DLB Operation	119
FINANCE	121
Ghanīmah and fai'	121
The Method of Financing the Cells – Thubas.....	122
Sources of Spoils (<i>Ghanīmah and Fai'</i>).....	123
Distribution of Spoils (<i>Ghanīmah wa Fai'</i>)	123
Necessary Security Cautions.....	127
PROPAGANDA	129
Current forms of Enemy Propaganda:	131
1) "The War of Ideas"	131
2) Applying Pressure towards Islāmist Groups to 'Reform'	133

3) Persuading Militant Muslim Captives and their Scholars to Issue Statements and Verdicts Renouncing Violence.....	134
How to Reduce the Effect(s) of Propaganda	136
ESPIONAGE -ENEMY INFORMATION-	137
Importance of the Information	137
Qualities of the Information	137
Information Sources	138
Information Gathered Using Public Means	139
General Security Measures When Gathering Information	140
Methods of Gathering Enemy Information.....	142
1] Surveillance, Intelligence and Observation	143
Important Notes on Surveillance.....	143
Some Ways Used By the Kuffār to Spy on the Mujāhidīn.....	144
Conditions of the Tracker (Tail).....	150
Foot Surveillance.....	151
Car Surveillance	154
Progressive Surveillance	156
Stationary Surveillance:.....	157
Enemy Base Description	157
Combat Intelligence	159
2] Interrogation	160
Interrogation topics.....	161
Types of Questions.....	161
3] Recruitment.....	164
Motives for Recruitment	165
Candidates for Recruitment	165
Stages of Recruitment.....	165
How to Test the Recruit	168

Important Advice about Dealing with Agents	168
4] Kidnapping (Abducting - Hijacking)	169
Conditions for Kidnap Operations.....	169
Aids to the Operation's Success.....	170
MILITARY TRAINING, WEAPONS AND OPERATIONS	171
The Concept of Preparing - <i>Idaade</i> :.....	171
The Manner of Training and the Weapons.....	174
Security Precautions Related To Training	175
Technical Preparation of the Urban Mujāhid	177
The Urban Mujāhid's Weapons	178
Characteristics of the Urban Mujāhid's Tactics	180
The Initial Advantages of the Urban Mujāhid	180
Types and Nature of Missions for the Urban Mujāhidīn.....	187
Mission - Operation Details.....	188
Causes of Failure in some Operations	193
Qualities of an Urban Assassin.....	194
Sample List of Targets.....	197
A very Important Note.....	198
Security Precautions for Weapons (Plus Ammunition and Explosives):.....	200
PRISON AND IMPRISONMENT	203
Daleel of Prison and Imprisonment:.....	203
How to Prepare for the Prison	205
Some Methods of Arrest Used By the Kuffar.....	208
How to Survive During Interrogation	208
Objectives of Enemy Information Extraction.....	210
Essential Notes on the Mujāhid's Character While inside the Prison	210
Some Psychological Techniques and Tricks of Interrogation ..	211

What Takes Place to the Muslim Captives in the Modern Prisons	213
Winning against the Interrogators.....	230
A] Some Counter-techniques	230
B] Prisoner Situations and Relevant Counter-Measures.....	232
C] Joining the Group (After Finishing the Interrogation Period):	233
What after Imprisonment?.....	236
FAILURE AND HOW TO DEAL WITH IT	238
What Do We Mean By "Failure"?	238
Reasons for Failure	238
Case Study (July 11/Kyadondo Rugby Grounds Bombers):	240
Preventing Failure	244
Detecting and Localizing Failure.....	244
Some Tactics of Enemy Agents:	245
Localizing Failure.....	246
APPENDIX.....	248
Manual of the Prophet (<i>SalAllahu alayhi wa ssalam</i>):.....	248
Prophet's (<i>SalAllahu alayhi wa ssalam</i>) Instruments Of Power:	249

PREFACE

All Praise is due to Allāh (SWT) Lord of the Worlds. Who said in the Holy Qur'ān;

فُلْ مَنْ بِيَدِهِ مَلْكُوتُ كُلِّ شَيْءٍ وَهُوَ يُحِبُّ وَلَا يُحَاجَرُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

"Say: "Who is it in whose hands is the governance of all things,- who protects [all], but is not protected [of any]? [Say] if ye know.""

And also said;

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ

"O ye who believe! Take your precaution,"

(An-Nisaa: 71)

And also said elsewhere;

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرَسُولُهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"and We sent down Iron, in which is [material for] mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might [and able to enforce His Will]."

(Al-Hadīd: 25)

He (SWT) also said;

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرًا لِلْبَشَرِ

"...and none can know the forces of thy Lord, except He and this is no other than a warning to mankind."

(Muddathir: 31)

May the Peace and Blessings of Allāh Most High be upon the Prophet Muhammad the Commander of the Mujāhidīn, who said - "**War is Deception**", and may this Divine Blessing be upon the family and companions of the final Messenger, peace be upon him.

INTRODUCTION

Verily from among the major root causes for the survival, success and power, and at the same time from the main causes for the failure and destruction of all Islamic-Jihād groups, organizations and states, is how they handle as well as implement matters concerning security and intelligence. The power, success and survival of such groups (as well as their individual members) are mainly established on how careful and vigilant they are on all security and intelligence matters. Likewise, carelessness and negligence on such matters rather - even where security guidelines are being implemented but with a lot of blunders and mistakes, has resulted into the failure, disaster and destruction of such groups as well as their individual members.

What is obligatory upon all Jihādi groups and individual Mujāhidīn is to fully and seriously manage and implement all security and intelligence guidelines (concepts - principles - rules). And from the most common cause of the destruction of the Jihād groups and Mujāhidīn is the shallow (serious) lack of knowledge and experience/expertise on security and intelligence affairs. And in our Jihād against the enemies of Allāh one of the major considerations-concerns is strong and comprehensive as well as effective security and intelligence .i.e. secrecy and confidentiality of the Jihādi groups (and individual Mujāhidīn) as well as extensive knowledge of enemy information in all aspects. Without which we CAN NEVER be strong/efficient enough to fight them. Indeed Allāh (SWT) warned us regarding our enemies specifically on security and intelligence affairs, saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا حُذُّوْا حِذْرَكُمْ فَإِنْفِرُوا ثُبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا

“O You who believe! Take your precautions, and either go forth in parties or go forth all together.”

(An-Nisaa: 71)

And He (SWT) also said:

وَلِيَاخْذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتَعْتُكُمْ
فَيَمْلُؤُنَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً

"When thou [O Messenger] art with them, and standest to lead them in prayer, let one party of them stand up [in prayer] with thee, taking their arms with them: When they finish their prostrations, let them take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take [every] precaution for yourselves. For the Unbelievers Allāh hath prepared a humiliating punishment."

(An-Nisaa: 102)

Indeed, from the obligatory and fundamental weapons for each and every Jihād movement (as well as individual Mujāhidīn) – after pure *Imān* and *Aqeedah* in Allāh (SWT) and His Rasul (*SalAllahu alayhi wa ssalam*) – is an extremely strong security and intelligence system/structure (i.e. Mujāhidīn lifestyle). Rather, every Jihād group/movement that does not put strong emphasis on teaching and training its members the necessary security and intelligence guidelines as well as fully monitoring their implementation both on an individual basis and as the whole group, is destined to fail and be destroyed (no matter when or how). Even its members will sooner or later abandon the Jihād all together! Allāh (SWT) has even commented on the above concern, saying:

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا. وَإِذَا لَآتَيْنَاهُمْ مِنْ
لَدُنَّا أَجْرًا عَظِيمًا

"But if they had done what they were [actually] told, it would have been best for them, and would have gone farthest to strengthen their [faith]; And We should then have given them from our presence a great reward"

(An-Nisaa: 66-67)

And from that which Allāh has already advised the Mujāhidīn with is;

يَا أَيُّهَا الَّذِينَ آمَنُوا حُذْرُكُمْ

-Strong security and intelligence awareness-

And Rasul (*SalAllahu alayhi wa ssalam*) clearly confirmed this principle, saying:

"War is Deception"¹

- Al-Hāfiṭh Ibn Hajar commented on this hadith: "The basis of "deception" means to display something, while hiding something else. And in this *Hadīth*, is a *Tahrīdh* (incitement, encouragement) to take precautionary steps in warfare, and to take measures to deceive the *kuffār*. And whoever is not aware enough to do this (i.e. to deceive the enemies of Allāh), then he is not safe from the affair turning around against him (i.e. defeat)."²

- The Shaykh AbdulQadir ibn AbdulAziz commented on the above hadith: "And this is from the methods of restricting the subject: "the war..." by the predicate: "...deception." In other words, that the basis of the war and the most important of its pillars is the deception, like in his (*SalAllahu alayhi wa ssalam*) statement, "**The Hajj is 'Arafah.**" In other words, that it is the most important of what is in the *Hajj*, even though there are other pillars in the *Hajj*. And like his (*SalAllahu alayhi wa ssalam*) statement, "**The religion is sincere conduct (Nasīḥah).**"³

Important Note:

And what must be known and properly understood amongst all Jihād groups and Mujāhidīn, is that Allāh (SWT) commanded - obligated them to take all the essential precautions before beginning any Jihād work .i.e. the command to take such precautions; حُذْرُكُمْ

¹ Narrated on the authority of Abū Hurairah and Jābir ibn ‘Abdillāh, May Allāh be pleased with all of them. Mentioned in *Sahīh Al-Bukhārī*, under the chapter entitled, "**Warfare is Deception,**"

² Refer to *Fat'h Al-Bārī* (6/158).

³ *Fundamental Concepts Regarding Al-Jihad* (Tibyan Publications) pg. 178

came before His (SWT) command to go forth; **فَإِنْفِرُوا** Also what must be remembered here is that all that Allāh has promised the Mu'mineen - Mujāhidīn, like;

وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

"... and you will be superior (in victory) if you are indeed Mu'mineen (true believers)." (Aal-Imran: 139)

إِنَّ اللَّهَ يُدَافِعُ عَنِ الظِّنَّةِ آمَنُوا

"Truly Allāh defends those who Believe"

(Al-Hajj: 38)

وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

"And honor, power and glory belong to Allāh, His Messenger, and to the Mu'mineen" (Al-Munafiqoon: 8)

اللَّهُ وَلِيُّ الظِّنَّةِ آمَنُوا

"Allāh is the Wali (Protector or Guardian) of those who have Iman" (Al-Baqarah: 257)

- is all dependent on their (Mu'minēn-Mujāhidīn) fulfilling His (SWT) commands of which taking all the required security precautions is from the very basic and fundamental orders and instructions from Him (SWT). As narrated from Abu Hurairah - the Prophet (*SalAllahu alayhi wa ssalam*) said;

لَا يُلَدَّى غَدْفُونَمْ نَاجِحَرَمْ رَتِينَ

"A believer is not stung twice (by something) out of one and the same hole."⁴

And in the formation and management of any jihādi group, however small it is, there exists the basic obligation of its members (regardless of their status within the group) having full knowledge of the necessary security and intelligence principles and guidelines as well as complete obedience to them in all situations. It's in such cases that such jihādi groups are confident of group security resulting from their firm knowledge and observance of all matters

⁴ Bukhārī: Volume 8, Book 73, Number 154

concerning security and intelligence. Likewise, the presence of any unnecessary errors/mistakes as well as carelessness, be it by a single mujāhid of the group, many unknown dangers will be faced not only by him but by the whole group. Therefore, it is compulsory that there is serious care and awareness of all security affairs by the individual members and the group as one unit/team. It is clear at this point that the security of the group comes first before that of the individual mujāhid i.e. it is more important. For that reason, it is compulsory upon the individual mujāhid to strive and sacrifice as much as he can (of life, time, wealth, knowledge/skills, strength, etc.) on all security issues required of him so as to support and ensure the security of the jihādi group; its secrets, funds, weapons, fighters, leaders, safe houses/bases, networks, etc. all that is part of *jihād fi sabeelillah* about which Allāh (SWT) says, thus;

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِّنْ أَلْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا
يَرْغُبُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ضَمًّا وَلَا نَصَبًّا وَلَا مَحْمَصَةً
فِي سَبِيلِ اللَّهِ وَلَا يَطْأُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنْالُونَ مِنْ عَدُوٍّ تَيْلًا إِلَّا
كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ * وَلَا يُنْفِقُونَ نَفَقَةً
صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًّا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيهِمُ اللَّهُ أَحْسَنَ مَا كَانُوا
يَعْمَلُونَ

"It was not fitting for the people of Medina and the Bedouin Arabs of the neighborhood, to refuse to follow Allāh's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allāh, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allāh suffereth not the reward to be lost of those who do good;- Nor could they spend anything [for the cause] - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allāh may requite their deed with the best [possible reward]." (At-Taubah: 120-121)

Examples from the Qur'ān and Sunnah:

The intelligence information Musa (AS) got about the decree to capture or murder him⁵;

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتِمُرُونَ بِكَ لِيُقْتُلُوكَ فَأَخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ (20) فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (21)

"And there came a man, running, from the furthest end of the City. He said: "O Moses! The Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice. He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! Save me from people given to wrong-doing." (Al-Qasas: 20-21)

And in the Qur'ān, Allāh (SWT) has notified us regarding the story of the young men of the Companions of the Cave (*Al-Kahf*), and their precaution from their people, and their statement to the one they were going to send into the city:

فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقْكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلِيَنْظُرْ أَيْهَا أَرْكَي طَعَامًا فَلَيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلِيَنْتَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ * يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبْدَا

"...Now send ye then one of you with this money of yours to the town: let him find out which is the best food [to be had] and bring some to you, that [ye may] satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you. For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity." (Al-Kahf: 19-20)

The advice which Allāh (SWT) cautioned with the Prophet (*SalAllahu alayhi wa ssalam*) and his Companions as regards prayer at the time of danger (*Salat-ul Khawf*);

⁵ Moses saw that his position was now untenable, both in the Palace and in the City, and indeed anywhere in Pharaoh's territory, so he had to escape.

وَإِذَا كُنْتَ فِيهِمْ فَأَقْمِنْ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَاخْدُوا أَسْلِحَتَهُمْ
فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةً أُخْرَى لَمْ يُصَلِّوْ فَلْيُصَلِّوْ مَعَكَ
وَلْيَاخْدُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الظَّالِمِينَ كَفَرُوا لَوْ تَعْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتَعْنَتِكُمْ
فَيَمْلِئُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذْى مِنْ مَطَرٍ أَوْ كُنْتُمْ
مَرْضَى أَنْ تَضَعُوا أَسْلِحَتِكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعْدَ لِلْكَافِرِينَ عَذَابًا مُهِينًا

"When thou [O Messenger] art with them, and standest to lead them in prayer, Let one party of them stand up [in prayer] with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take [every] precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment." (An-Nisaa: 102)

Note: So all these, and many others, all demonstrate clearly that taking precautionary steps, and concealment and secrecy, and distortion and forgery of facts to the enemies of Allāh (SWT), and deceiving them, and lying to them in order to avoid their evil plots: all these matters are legal (*Mashrū'*), and there is no blame upon the Muslim with regards to these, nor can he be reprimanded for these; and in reality, not taking advantage of these, and disregarding the usage of these, will indeed give the enemies of Allāh authority over the preachers and Mujahidin, and will make their hard efforts fail, and make their Jihād fruitless...⁶

And from this topic, is that when he (peace and blessings be upon him) decided to do *Hijrah* (Emigration for the Sake of Allāh)... When the iniquitous decision had been made, Gabriel was sent down to Muhammad (Peace be upon him) to reveal to him Quraysh's plot and give him his Lord's Permission to leave Makkah. He fixed to him the time of

⁶ From - *Precaution, Secrecy, and Concealment: Balancing between Negligence and Paranoia* - pg. 15 by the imprisoned Scholar Shaykh Abū Muhammad `Aasim al-Maqdisi (May Allāh hasten his escape and release).

migration and asked him not to sleep that night in his usual bed. At noon, the Prophet (Peace be upon him) went to see his Companion Abū Bakr and arranged with him everything for the intended migration. Abū Bakr was surprised to see the Prophet (Peace be upon him) masked coming to visit him at that unusual time, but he soon learned that Allāh's Command had arrived, and he proposed that they should migrate together, to which the Prophet (Peace be upon him) gave his consent."... The Prophet (Peace be upon him) told 'Alī to sleep in his bed and cover himself with his [Note: i.e. the Prophet's] green mantle and assured him full security under Allāh's protection and told him that no harm would come to him. The Prophet (Peace be upon him) then came out of the room and cast a handful of dust at the assassins and managed to work his way through them reciting verses of the Noble Qur'ān:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

"And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see." [Yāsin: 9]⁷

Commander Sayf Al-'Adl (may Allāh preserve him), one of the senior commanders of *Tanثim Al-Qā'idah* and also another leading expert on counter-intelligence and security procedures, listed some of the benefits learned from the story of the *Hijrah*, in "Al-Amn Wal-Istikhbārāt":

- ✓ 'Alī was made to sleep on the bed of the Messenger (*SalAllahu alayhi wa ssalam*), in order to do *Tamwīh* (manipulate and deceive) and blind the enemy.
- ✓ The Messenger (*SalAllahu alayhi wa ssalam*) went to Abū Bakr at the time of *Qaylūlah* (siesta), when very few people remained outside of their homes.
- ✓ When leaving the house of Abū Bakr, they did not leave through the main gate, in precaution of it being under surveillance.
- ✓ They went towards the cave, in precaution of any ambush by the enemy which might have been planned on the road to Madīnah.
- ✓ And even the cave was not on the route to Madīnah, and this was a tactic for misleading the enemy (to the wrong direction away) from following them.

⁷ From the *Sealed Nectar* pg. 79

- ✓ They had intelligence continuously flowing to them from Makkah, by following the latest developments reported to them by 'Abdullāh ibn Abī Bakr.
- ✓ They had a secure source of provisions by means of Asmā' bint Abī Bakr.
- ✓ The arrangement for the destruction of traces left by 'Abdullāh and Asmā', by means of the shepherd 'Āmir ibn Fuhayrah. [Note: "Upon 'Abdullah's return from the cave, 'Āmir would follow him with all his sheep and then conceal any trace of his steps." "The Life of Muhammad," Haykal, (pg. 164), 1993 Edition]
- ✓ Remaining in the cave for three days, to evade being captured by the enemy (and in order for the search against them to cool down).
- ✓ The continuance of *Tamwīh* (manipulation and deception) and *Sirriyyah* (secrecy) during movement (from place to place); as when a man asked Abū Bakr, "Who is this man who is with you?" Abū Bakr replied, "This man is guiding me the way." And the man thought he meant the road, while Abū Bakr had intended the Upright Path.

NB: And it should be mentioned also that nobody knew (at the time) of their hiding place in the cave, except 'Abdullāh, and his sisters, 'Ā'ishah and Asmā' – all of whom were the children of Abū Bakr As-Siddīq, and their servant 'Āmir ibn Fuhayrah (may Allāh be pleased with them all).

There is the hadith of Umm Kalthūm Bint 'Uqbah that she said, "I did not hear the Messenger of Allāh (SalAllahu alayhi wa ssalam) allowing a concession (*Rukhsah*) in anything from lies which the people speak between each other, except in war and the reconciliation between the people and the man speaking with his wife and the wife speaking with her husband"⁸

The concealment of the fact that Na'im ibn Mas'ūd (may Allāh be pleased with him) had embraced Islām, until he successfully sowed dissension between the Coalition (*Al-Ahzāb*) and (the Jewish tribe of) Banū Quraythah during the Battle of the Trench (*Al-Khandaq*). During that time Na'im ibn Mas'ūd, a prominent member of the Coalition, came to the Messenger of Allāh to announce his Islām.

⁸ Narrated by Ahmad, Muslim and Abū Dāwūd. And At-Tirmithī narrated likewise from Asmā' Bint Yazid.

The Messenger of Allāh told him to keep his Islām secret and to go back among the enemy and fight them from within. He told him: "*If you remain with us, you would be but one man (just like any other in our ranks). But (you should) go back to them and weaken them from within as much as you can; for verily, warfare is deception*" Na'īm implemented this advice very well.⁹

And in the *Hadīth* of Ka'b ibn Mālik in *Sahīh Al-Bukhārī* (4,418), in the story of his remaining behind from the Expedition of *Tabūk*, he said, "Never did the Messenger of Allāh intend to launch a *Ghazwah* (expedition, battle), except that he performed *Tawriyah* (i.e. sent disinformation about the details) with it, until it was the time of that *Ghazwah*."

And the mujāhid brother Abu Jihād As-Shāmi in his analysis of the *Siirah* of Allāh's Messenger (*SalAllahu alayhi wa ssalam*) wrote describing his (*SalAllahu alayhi wa ssalam*) general policy: "Exercising the rule of divide and conquer, exploiting weaknesses and past enmities, prioritizing enemies, **preserving a high level of security and an edge in intelligence gathering**, remaining financially stable, defending credibility"¹⁰. And under the heading - information/intelligence/psychology: - the brother writes, thus: "Many examples can be found which illustrate that the Prophet (*SalAllahu alayhi wa ssalam*) was consistently using proper security techniques. In times of fear, he established a safe house for his companions in the heart of the enemy. When it came time to migrate he used disguises and made several diversions to keep Quraysh's search parties off of his trail. In times of power, he never set out for a campaign except that he gave indications that he intended a different direction, even to his own companions. When asked about his identity, on many occasions he, or one of his companions, would give misleading (yet truthful) responses. He (*SalAllahu alayhi wa ssalam*) rarely slept or traveled without being accompanied by guards.....There are also examples of the Prophet (*SalAllahu alayhi wa ssalam*) using misinformation to split up the enemy, as preceded in the story of Nu'aym bin Mas'ūd (R). Also in the case of Humraa' al-Asad the Prophet (*SalAllahu alayhi wa ssalam*) sent Ma'bad al-Khuzaa'i, an allied Polytheist, to exaggerate the size of the Prophet's (*SalAllahu alayhi wa ssalam*) forces coming after Quraysh for a

⁹ Refer to the full story in *Fat'h Al-Bārī* (7/402) and *Al-Bidāyah Wan-Nihāyah* (4/111).

¹⁰ *Strategic Study of the Prophetic Siirah* - pg. 38-39

counterattack. The Prophet (*SalAllahu alayhi wa ssalam*) emphasized these types of psy-ops by noting that: "**[The outcome of] war is [decided by] a trick.**"¹¹ and it is best that the brothers read this book because in it are many benefits for one who cares to understand the *Siirah* of Rasul (*SalAllahu alayhi wa ssalam*) from the political and military view.

And in the Encyclopedia of Security released by the brothers at the Abū Zubaydah Centre For Mujahidin Services (an institution founded by companions and trainees who studied under Shaykh Abū Zubaydah¹² - may Allah hasten for him an opening and escape), it is written: "And people are of three types (when it comes to this issue). 1) A Muslim, *Mujāhid*, who is actively working for Islam covertly - so "information is according to necessity." And "**It is from the beautification of one's Islam, that he leaves that which does not concern him.**" [Narrated by At-Tirmithi, and declared Hasan by An-Nawawi] And as a basic rule: Keep the members of the group away from knowing any information which he is in no need of knowing... [And later on he says]... And as a general principle... details and information should be given only according to necessity; so information is only for those who are in need of knowing it, and they should only be given that which is necessary(for them to know), and nothing more. And it is forbidden for him to seek more information regarding that which does not concern him; and likewise, it is obligatory to abstain from giving information to those whom it does not concern. And as a rule, we should stay far away from anything which is not necessary, (because it) could cause harm (unknowingly at a later stage, even though initially it might seem harmless)."

And from one of the very famous military intelligence experts – Sun Tzu; "Know your enemy and know yourself and you can fight a hundred battles with no danger of defeat.....deception, however skillfully practiced, will invariably prove ineffective unless the army can maintain its own plans in secrecy."¹³"

¹¹ *ibid* - pg. 51-52

¹² Who is Shaykh Abū Zubaydah? The brothers from the Centre mentioned regarding their instructor, "He specialized in *Al-'Amal Al-Jihādī Al-Amnī* (security planning of *Jihādī* activities and operations), and had given logistic support for dozens of years, and he entered thousands of *Muhājireen* into Afghānistān, using his prudence and intelligence. And the reward shall always remain for those brothers who had preceded us, we ask Allāh to accept us and all those who are actively involved in working for Islām."

¹³ *Art of War*

And from the Oxford Advanced Learner's Dictionary we find that the definition of Security is given as; - "Protection – the activities involved in protecting a country, building or person against attack, danger, etc. Feeling Happy/Safe – the state of feeling happy and safe from danger or worry."¹⁴ And that of Intelligence is given as; - "secret information that is collected, for example about a foreign country, especially one that is an enemy; the people that collect this information..."¹⁵



¹⁴ Oxford Advanced Learner's Dictionary, 7th Edition, Pg. 1320-1321

¹⁵ Ibid: Pg. 776

AIMS OF SECURITY

And what must be known by the brothers is that these aims and or goals of security and intelligence principles or guidelines are many. From them are the known reasons for the legality or necessity of the existence of jihād itself until the Day of Judgement such as establishing the *khilafah*, to protect the Muslims, their honor, wealth, blood, land, to put an end to *Kufr* and its people, e.tc. The following is an outline of some of the basic objectives and aims of security and intelligence;

- 1) It is a Divine Order and Obligation as Allāh (SWT) commanded the mujāhid in *Surat Nisaa* [4:71] to fully apply the essential security precautions before embarking on any jihādi work. And the explanation as well as *daleel* as regards this has already proceeded in the introduction of this compilation. And what the brothers must understand is that establishing the obligated security and intelligence concepts is in itself part of *Uboodiyyah (ibādah)* and the mujāhid is blameworthy in front of Allāh (SWT) if he is negligent of these guidelines or completely abandons them and all that which is compulsory upon him on this matter. Likewise, the one who implements them to his ability then he is praised by Allāh (SWT) and as a result he is availed that which Allāh promised His Believing slaves. The same applies on the group or organization level.
- 2) They are a fundamental condition for getting aid from Allāh (SWT).
- 3) To secure the tactics and strategy of the Mujāhidīn and jihādi groups.
- 4) To surprise the enemy. And this element has been fundamental in all wars or conflicts since the creation of mankind.
- 5) To facilitate effective planning and preparation efforts of the Mujāhidīn.
- 6) Part of the essential preparations made before, during as well as after any confrontation/combat.
- 7) To secure the group as a whole as well as its individual members especially those of high significance such as the leadership.
- 8) To facilitate the nurturing of intelligent Mujāhidīn.

THE MILITARY ORGANISATION

وَإِذْ غَدَّتْ مِنْ أَهْلِكَ تُبَوِّئُهُ الْمُؤْمِنِينَ مَقَاعِدَ لِلِّقَاتِلِ وَاللَّهُ سَمِيعٌ عَلَيْهِ

"Remember that morning Thou didst leave Thy household [early] to post the faithful at their stations for battle: And Allah Heareth and Knoweth all things:" (Aal-Imran:121)

The Basic Components:

- 1) The organization must have a commander (*Amir*) of the group (*thuba*) or organization and his advisory council *Shūrā*¹⁶. The necessity of this is as Allāh (SWT) said in Surat As-Shūra, thus;

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ
"... who [conduct] their affairs by mutual Consultation;..."
(As-Shūra: 38)
- 2) The soldiers (individual members) i.e. the *Mujāhidīn*. Cell (*thuba*) or cluster methods should be adopted by the Organization i.e. it should be composed of numerous cells whose members do not know one another (each working independently of the other), so that if a cell member is caught or the whole cell the other cells would not be affected, and work would proceed normally. And this issue has been extensively researched by the mujāhid Shaykh Abū Mus'ab As-Sūrī (may Allāh protect him). Anyone who has minimal experience in covert operations training can recognize that a small group that consists of 2 or 3 members who are well qualified in military and security and who have a high education in terrorism can perform huge operations. This group can also move across the country in many cities giving the impression that they are many groups while in fact they are only one.
- 3) A clearly defined strategy i.e. following the right *Aqeedah* and *Manhaj*.

¹⁶ This may be on different matters like *Sharia'ah*, military, finance, etc.

Military Organization Requirements:

The Military Organization dictates a number of requirements to assist it in confrontation and endurance. These include the following;

- 1) Forged documents and counterfeit currency
- 2) Apartments and hiding places
- 3) Communication means
- 4) Transportation means
- 5) Information
- 6) Arms and ammunition
- 7) Human Resources (man-power).

Missions Required of the Military Organization:

These are many and from them are the significance of Jihād itself as well as the very reasons as to why that *ibādah* was ordained by the Almighty Allāh¹⁷, and He (SWT) has mentioned regarding this numerous times in the Holy Qur’ān, thus;

وَلَوْلَا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

“...And did not Allah Check one set of people by means of another, the earth would indeed be full of Mischief: But Allah is full of bounty to all the worlds.”

(Al-Baqarah: 251)

And also;

وَلَوْلَا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِمَتْ صَوَامِعٌ وَبَيْعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا أَسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

“...Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allāh is commemorated in abundant measure? Allāh will certainly aid those

¹⁷ Surah Al-Baqarah:216

who aid his [cause]; - for verily Allah is full of Strength, Exalted in Might, [able to enforce His Will]." (Al-Hajj: 40)

And also elsewhere;

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الْرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ
الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقُرْيَةِ الظَّالِمُونَ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

"And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated [and oppressed]? - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!""

(An-Nisaa: 75)

And also;

فَاتَّلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ
وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدِ وَهُمْ
صَاغِرُونَ

"Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, [even if they are] of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued." (At-Tauba: 29)

From the Sunnah: On the authority of Ibn Umar (may Allāh be pleased with him), the Messenger of Allāh (SalAllahu alayhi wa ssalam) *"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allāh, establish the prayer and give the Zakah. Then, if they do that, their blood and wealth will be protected from me - except in accordance with the right of Islam. And their reckoning will be with Allah, the Exalted"*¹⁸

¹⁸ Bukhāri, Muslim, Tirmithi, Nasā'i, Abū Dāwūd, Ibn Mājah, Ahmad, al-Bayhaqi, Ibn Habbān, al-Dāraqutni, and Imam Malik.

And some of them are listed below;

- 1) The overthrow of the godless regimes and their replacement with an Islamic regime. And He (SWT) said;

وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

"...but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;..." (Al-Anfal:7)

And also;

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا أَسْفَلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ تَرَوْهَا

"...and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights..." (At-Tauba: 40)

And also;

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

"...the command is for none but Allah..." (Yusuf: 40)

- 2) Gathering information about the enemy, the land, the installations, and the neighbors.
- 3) Kidnapping enemy personnel, documents, secrets, and arms.
- 4) Assassinating enemy personnel (that block the *Deen*) such as the military officers, propagandists/ thinkers, supporters as well as foreign tourists¹⁹. And He (SWT) commanded thus;

فَقَاتِلُوا أَئِمَّةَ الْكُفَّارِ

"...fight ye the chiefs of Unfaith..." (At-Taubah:12)

- 5) Freeing the brothers who are captured by the enemy. Abū Musa Al-Ash'ari narrated: The Messenger of Allāh (*SalAllahu alayhi wa ssalam*) said: ***"Free the Prisoners Of War, feed the hungry, and visit the sick"***²⁰ Imam Malik says: "Muslims need to free the prisoners of war even if that would cost them all their wealth." Al Nawawi considers that the ruling on freeing the prisoner is similar to the ruling on the enemy invading a Muslim land. In fact he considers freeing the

¹⁹ And here the mujāhid must beware of the Islāmic ruling regarding these individuals.

²⁰ Bukhārī

prisoner of war to be more of a priority because the sanctity of the Muslim soul is greater than that of the Muslim land.²¹

6) Spreading rumors and writing statements that instigate believers against the enemy, as Allāh (SWT) said;

يَا أَيُّهَا النَّبِيُّ حَرِّضْ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

"O Prophet! Rouse the Believers to the fight..." (Al-Anfal: 65)

7) Proper utilization of the individuals' unused capabilities.

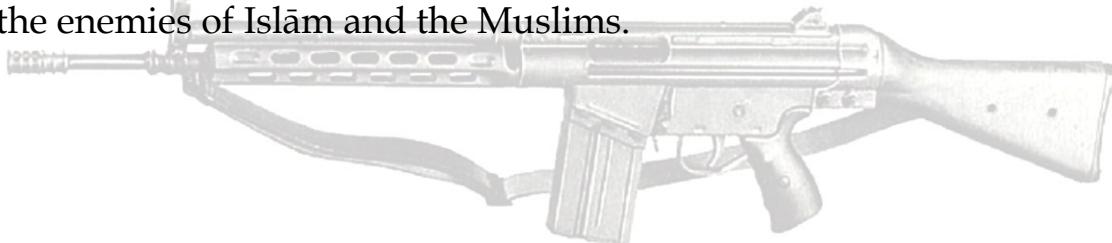
8) Precision in performing tasks, and using collective views on completing a job from all aspects, not just one.

9) Controlling the jihādi work and not fragmenting it or deviating from it.

10) Achieving long-term goals such as the establishment of an Islamic state - *Khilafah* and short-term goals such as operations against enemy groups, individuals and sectors.

11) Establishing the conditions for possible confrontation with the regressive regimes - people and their persistence.

12) Achieving discipline in secrecy and through tasks. Eliminate the enemies of Islām and the Muslims.



²¹ An example of that is when a Muslim woman who was a prisoner with the Romans in Amooriyah was slapped in the face by a Roman. She said: "Where is al Mu'tassim?" (al Mu'tassim was the Muslim *Khalifah*) When this was related to al-Mu'tassim he sent an entire army to free her. When Salahuddeen won against the Crusaders in Hitteen he released 20,000 Muslim POWs from the crusaders.

GROUP MEMBERS

An Important Reminder:

From the Sunnah in the two most authentic books of Ahādīth (Sahīh Bukhārī and Sahīh Muslim), *"On the authority of Obada ibn Al Samit (may Allāh be pleased with him), we pledged allegiance to the Messenger (SalAllahu alayhi wa ssalam) to hear and obey (a Muslim ruler) whether it is convenient or inconvenient for us, and at our times of difficulty or ease. And to be obedient to the Muslim ruler and give him his right even if he didn't give us our right, and not to fight against him unless we see him having clear kufr, for which we had a proof with us from Allah"*²²

Important Qualities and Characteristics:

1) Pure creed - *Aqeedah*:

a. *Ikhlaas* .i.e. sincerity in intending Allāh Ta`ālāh, Alone without any partners with Him (SWT) through disavowal from everything besides Allāh (SWT), purifying the purpose and the intention from every worldly objective. As from 'Umar Ibn Al-Khattāb, may Allāh (SWT) be pleased with him, that the Messenger of Allāh (SalAllahu alayhi wa ssalam) said, *"Verily, the actions are only by their intentions. And verily, for every individual is only what he intended. So whoever's Hijrah was to Allāh and His Messenger, then his Hijrah is to Allāh and His Messenger. And whoever's Hijrah was for Dunyā that he would attain, or a woman that he would marry, then his Hijrah is to that which he made Hijrah to."*²³ And from Abū Mūsā Al-Ash'arī, may Allāh (SWT) be pleased with him, that a Bedouin came to the Prophet (SalAllahu alayhi wa ssalam), then said, "O Messenger of Allāh! A man fights for the spoils of war, and a man fights in order to be mentioned, and a man fights in order for his stance to be seen" – and in a narration, "He fights out of courage and he fights out of zeal" – "So who is in the Path of Allāh?" So the Messenger of Allāh (SalAllahu alayhi wa ssalam),

²² Bukhārī Vol.9, #178, Ch.2, Pg.146, and Summarized Muslim Pg. 672, Hadith #1221

²³ Agreed Upon.

said, “Whoever fights so that the Word of Allāh will be the Highest, then he is in the Path of Allāh.”²⁴

And think of the following verse, my dear Muslim brother, in order for you to know the effect of purity of intention on steadfastness when fighting the enemy and in the sending down of victory, Allāh ‘Azza Wa Jall, said;

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَآثَابَهُمْ فَتْحًا قَرِيبًا وَمَعَانِيمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

“Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory; And many gains will they acquire [besides]; and Allah is Exalted in Power,

Full of Wisdom.” (Al-Fath: 18-19)²⁵

b. Al-wala wal-Baraa. This Aqeedah was mentioned and praised by Allāh (SWT) in many places in the Qur’ān from them;

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا أَبْاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

“Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred... ” (Al-Mujadilah: 22)

And;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَخِذُوا آبَاءَكُمْ وَإِخْرَانَكُمْ أَوْلِيَاءَ إِنْ أَسْتَحِبُّوا الْكُفَّارَ عَلَى
الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ
فُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْرَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالُ

²⁴ Agreed Upon.

²⁵ For more please refer to: *Jihad And The Effects Of Intentions Upon It* – by Shaykh Abdul-Qādir ibn ‘Abdil-Azīz.

أَقْتَرْفُهُمْ وَتِجَارَةً تَحْشُونَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ
وَرَسُولِهِ وَجَهَادٍ فِي سَبِيلِهِ فَتَرَبَصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ

"O ye who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong. Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred..." (At-Tauba: 23-24)

And also;

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَخَذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَمَن يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"O you who believe! Take not the Jews and the Christians as Awliya'(friends, protectors), they are but Awliya' to one another. And if any amongst you takes them as Awliya', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimun (polytheists, wrong-doers)" (Al-Ma'idah:51)

As 'Abdullah bin 'Umar, may Allāh be pleased with both of them, said: "By Allah, if I fasted all day without eating, prayed all night without sleeping, spent all of my wealth in the Path of Allah, died the day I died, but had no love in my heart for those who obey Allah, and no hatred in my heart for those who disobey Allah, none of this would benefit me in the least." And al-Ghazzali said, commenting on the saying of the Prophet (SalAllahu alayhi wa ssalam): "**The strongest bond of faith is the love for the sake of Allāh and to hatred for the sake of Allāh**": "Because of this, it is a must that a person have those that he hates for Allah's Sake, just as he has friends and brothers that he loves for Allah's Sake."

- c. Tawakkul & Yaqeen. And He (SWT) praised the Sahābah with this great feature which they, may Allāh be pleased with them all, displayed during the siege of Al-Ahzāb (Battle of the Trench), saying thus;

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ
وَرَسُولُهُ وَمَا زَادُهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا
اللَّهُ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

"When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience. Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow [to the extreme], and some [still] wait: but they have never changed [their determination] in the least:"

(Al-Ahzāb: 22-23)

d. Ahlu-Sunnah wal-Jamah²⁶

2) Sacrifice. He [the member] has to be willing to do the work and undergo martyrdom for the purpose of achieving the goal and establishing the religion of majestic Allāh (SWT) on earth. It does not only stop with this but he must also be willing to sacrifice his work/job, lifestyle, family and friends, time, energy, in fact all that which has. And Allāh (SWT) has praised this great character in many places in the Holy Qur'ān, thus;

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أَبْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

"And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to [His] devotees."

(Al-Baqarah: 207)

3) Commitment to the organization's ideology as well as loyalty. This commitment frees the member(s) from any doubts/problems and diseases related to the ideology of the group. If he does not have this quality, then he might work for the enemy the next day if he is offered and enticed with money or other *duniya* related things.

4) Discipline and obedience to leadership (Listening and Obeying). It is expressed by how the member obeys the orders given to him. That is what our religion urges and it is a very important matter for any mujāhid to always adhere to; from the Book of Allāh (SWT);

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكَ مِنْكُمْ

"O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you..." (An-Nisaa: 59)

²⁶ Those following the way and *manhaj* of the Prophet (saw).

And in the story of Hudhaifah Ibn Al-Yamān, may Allāh be pleased him, who was exemplary in his obedience to Allah's messenger (*SalAllahu alayhi wa ssalam*). When he (*SalAllahu alayhi wa ssalam*) - Allah bless and keep him - sent him to spy on the Quraysh and their allies during their siege of Madina, Hudhaifah said, "As he (*SalAllahu alayhi wa ssalam*) called me by name to stand, he said, "**Go get me information about those people and do not alarm them about me**". As I departed, I saw Abū Sufyān and I placed an arrow in the bow: I (then) remembered the words of the Messenger (*SalAllahu alayhi wa ssalam*) - **do not alarm them about me**. "If I had shot I would have hit him".

- 5) Complete balance between knowledge and action. As was clarified in a speech²⁷ given by the martyred Shaykh of the Mujāhidīn, Imam 'Abdallāh Azzām (may Allāh have mercy upon him), "..., I have realized that *Tawhīd* cannot penetrate into the soul of the human being, nor will it intensify and strengthen – the way it does in the fields of *jihād*... So: The settling of *Tawhīd*, is done by the sword... not by reading books, not by studying the books of 'Aqīdah..." And the martyred Mujāhid of *Tawhīd*, Shaykh Sultan Al-'Utaybī (may Allāh have mercy upon him) advised us, thus, "...Know, that memorizing of the Book of Allāh (Glorified and Majestic is He), is indeed a good deed, a virtue, and an accomplishment – But acting upon the Book of Allāh is a *Fardh* (obligation), a *Wājib* (compulsory), a must which is binding upon you. For verily, we have seen some people in this era, who have made memorizing the *Qur'ān* a *Fardh*, and acting upon it a mere virtue. So beware of this, because these people have abolished many texts. And I remind you of the statement of the Companion ('Abdallāh ibn Mas'ūd) – may Allāh be pleased with him – who said, "**We used to learn ten verses from the *Qur'ān*, and we would not go beyond them (to learn more verses), until we had comprehended them and acted upon them**"²⁸ So to Allāh belongs all their gratitude." And Allāh (SWT) said;

لَقَدْ أَرْسَلْنَا رُسُلًا بِالْبُيُّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَتَصْرُّهُ وَرَسُلُهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

²⁷ *Tawhīd* of Action

²⁸ And similar phrasings are narrated by Ibn 'Asākir in *Tārīkh Dāmishq*, in the biography of Ibn Mas'ūd (pg. 93-94), with an authentic chain, and also by Ath-Thahābī in *As-Siyar* (1/490). See also *Al-Jāmi' Li-Ahkām Al-Qur'ān* (1/39).

"We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance [of Right and Wrong], that men may stand forth in justice; and We sent down Iron, in which is [material for] mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might [and able to enforce His Will]" (Al-Hadid: 25).

- 6) Adequate awareness of current affairs as well as a proper analysis of such information basing on the Qur'ān, Sunnah and the texts of the past and current truthful *Ulama* (Scholars/Shuyūkh)²⁹.
- 7) Maturity and in good health e.g. physical fitness i.e. Free of illness (the mujāhid must fulfill this important requirement). Allāh (SWT) says, "*There is no blame for those who are infirm, or ill, or who have no resources to spend...*".³⁰
- 8) Extensive security and intelligence awareness (personal, group, environment and enemy). Such as the ability to act, change positions and conceal yourself (camouflage). There was a secret agent who disguised himself as an American fur merchant. As the agent was playing cards aboard a boat with some passengers, one of the players asked him about his profession. He replied that he was a "fur merchant." The women showed interest [in him] and began asking the agent - the disguised fur merchant - many questions about the types and prices of fur. He mentioned fur price figures that amazed the women. They started avoiding and regarding him with suspicion, as though he were a thief, or crazy.
- 9) Intelligent, prudent and insightful. As was displayed by Hudhaifah Ibn Al-Yamān, may Allah be pleased with him, - when he was sent to infiltrate the enemy base, thus; "...*The leader of the Quraysh, Abū Sufyān, was afraid that darkness might surprise them with scouts from the Muslim camp. He stood to warn his army, and Hudhaifah heard his loud voice saying, "O people of the Quraysh, each one of you should know who is sitting next to him and should know his name."* Hudhaifah reports, "I hastened to the hand of the man next to me, and said to him, Who are you? He said, 'Such and such a person!'" He therefore secured his being

²⁹ From the current ones; Abū Muhammad Al-Maqdisī (may Allāh hasten his escape), Abū Baseer Al-Tartosī , Ayman Al-Thwawāhiri, Abū Yahya Libī, Khalid Al-Husaynān, Abū Mus`ab As-Sūrī, Husayn Ibn Mahmūd, Anwar Al-Aulaqi (may Allāh have mercy upon him), Abū Sa'ad Al-'Amili, Dr. Akram Hijāz, etc.

³⁰ Surat At-Tauba: 91

within the enemy camp in peace was able to gather all the intelligence information that the Messenger of Allāh (*SalAllahu alayhi wa ssalam*) wanted. As well as the quick intelligent reply as when a man asked Abū Bakr (during his escape from Makkah with the Prophet (*SalAllahu alayhi wa ssalam*)), “Who is this man who is with you?” Abū Bakr replied, “This man is guiding me the way.” And the man thought he meant the road, while Abū Bakr had intended the Upright Path.

- 10) Calm and patient. The mujāhid should have plenty of patience for [enduring] afflictions if he is overcome by the enemies. He should not abandon this great path and sell himself and his religion to the enemies for his freedom. He should be patient in performing the work, even if it lasts a long time.
- 11) Teamwork and strong Islāmic brotherhood, as Allāh (SWT) has commanded;

إِنَّمَا الْمُؤْمِنُونَ إِخْرَاجٌ فَأَصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرَحَّمُونَ

“The Believers are but a single Brotherhood: So make peace and reconciliation between your two [contending] brothers; and fear Allah, that ye may receive Mercy.” (Al-Fath: 10)

- 12) Truthfulness and Counsel. The Commander of the Faithful, ‘Umar Ibn Al-Khattāb, may Allāh (SWT) be pleased with him, asserted that this characteristic was vital in those who gather information and work as spies against the Moslems' enemies-. He [Omar] sent a letter to Sa’ad Ibn Abī Waqqās - may Allah be pleased with him - saying, "If you step foot on your enemies' land, get spies on them. Choose those whom you count on for their truthfulness and advice, whether Arabs or inhabitants of that land. Liars' accounts would not benefit you, even if some of them were true; the deceiver is a spy against you and not for you."

Important Security Advice to the Mujāhid

The following are some key reminders as well as advices and serious warnings on some very important security matters both for the individual mujāhid and the whole group which MUST be clearly known, understood and effectively implemented in the course of any jihādi work. These are from real experiences and past mistakes of some Mujāhidīn and jihādi groups especially in our current era;-

- 1) The mujāhid MUST change his real name (identity) and use a false name - *Kuniya* - for all jihādi work. Such that, if any brother(s) is arrested, he/they cannot describe him or give his real name/identity to the authorities. The false name/identity MUST NOT be unique in his area of operation i.e. it must be from the common names and not cause any suspicions for instance if he uses it during phone conversation or on his identification documents.
- 2) The mujāhid MUST also use and adopt numerous false names/identities for jihādi work. Depending on the place, time, operation or brothers he is working with i.e. different name/identity for different places or jihādi group/brothers. In case, ten (10) different brothers of different groups are captured and they know him under different names/identities, then, the intelligence agencies cannot find out that he is the same mujāhid working with all the captured brothers or their specific groups. Rather, they will think that they are a different group and thus the enemies will be confused and divided on who is who and who worked with whom, where and when.
- 3) It is EXTREMELY important that the Mujāhidīn be seriously careful and watchful of any conversation amongst themselves at all times. It may be on their personal secrets, family relations, education/training, etc. they MUST never talk about any jihādi work past, present or future EXCEPT with ONLY the concerned brothers i.e. those with REAL connection with the information being talked about. Otherwise, the use of false names/identities will be meaningless and the other Mujāhidīn and even the whole group might fall into great *fitnah* because of the carelessness of a single mujāhid. Like him mentioning his father's job, his shaykh, something about his wife, e.t.c, such is from the greatest blunders made by the Mujāhidīn - he has hidden his name/identity and jihādi work but quickly/easily reveals them all!!! What is obligatory upon the mujāhid is to always remain silent and ONLY speak/converse when it is necessary and on general issues like the condition of the Muslimēn/Ummah, Islāmic knowledge e.g. *sharia'ah*, Qur'ān, `Aakhirah, etc. like they say;

'The more one increases his words/speech, the more errors/mistakes he makes; And one who lessens his speech/words, decreases his mistakes'

This disease is very common in Islāmic communities especially amongst the Arabs in the *Masājid*, study gatherings, e.t.c, for the purpose of knowing one another and people end up revealing their secrets. And from the Sunnah, we find many warnings on this issues; - **"Whosoever believes in Allāh and the Last Day, let him speak righteousness, or remain silent."**³¹ And also; **"It is enough as a sin for someone that he narrates everything which he hears."**³²

- 4) It's also very important that the mujāhid uses a lot of camouflage – concealment (*Tamwīh*) and to try as much as he can to avoid talking about oneself during any conversation with the brothers. If it's necessary then let it be with false/fake details such that anyone who talks about him, it will only be with fake information and this will confuse the intelligence agencies in case of any arrests.
- 5) Another dangerous behavior common amongst some Mujāhidīn, is the mujāhid talking about his jihadi work (whether past, present or for the future) e.g. about the training period and the experiences there as well as all that he knows about the Mujāhidīn; their history, jihadi work, etc. In doing so, the mujāhid may have the good intention of strengthening or encouraging his brothers or to learn from them or to benefit him or them, but Shaytān quickly takes the opportunity and traps him with the two destructive manners i.e. *riyaa* (showing off) and *sum'ah* (the love of being mentioned/talked about). This will eventually lead him to the following disastrous situations;
 - a. The destruction of his rewards and it becomes that he, instead, gains punishments/evil rewards from his jihadi work.
 - b. Revealing all that which concerns him like his real identity, work details, training, etc. Thus if it so happens that if any of those who were present during his speech is captured, he can easily reveal all that which concerns the mujāhid to the intelligence agencies.

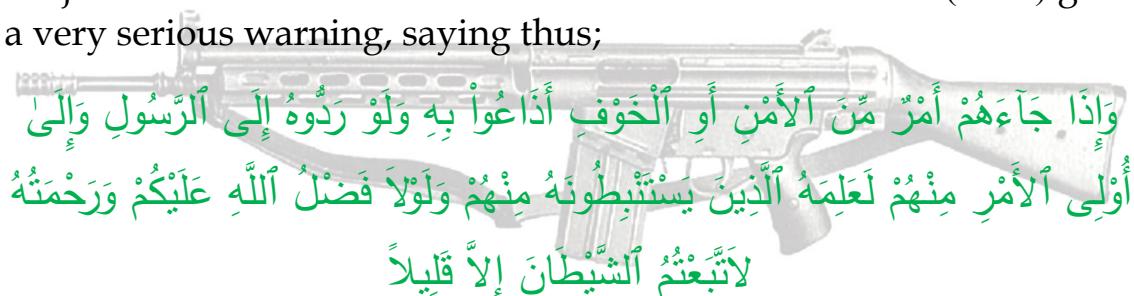
NB: What is obligatory upon the mujāhid is to keep secret all his work details so as to protect and secure his rewards with Allāh (SWT), his personal security as well as that of his brothers. And Rasūl (*SalAllahu alayhi wa ssalam*) warned us regarding this matter, **"It is from the beautification of one's Islām that he**

³¹ Al-Bukhārī and Muslim.

³² Muslim

leaves that which does not concern him."³³ Also Narrated Abu Musa (may Allāh be pleased with him): "*A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allāh's Cause?" The Prophet said, "He who fights that Allāh's Word (i.e. Islam) should be superior, fights in Allāh's Cause."*"³⁴

6) Another common disease among the Mujāhidīn is talking about their work, personal secrets or those of their fellow Mujāhidīn or the jihadi groups with their wives and close friends who are not even his partners in his jihadi work. Many Mujāhidīn have experienced numerous disasters like being captured or martyred as a result of such grave blunders. For instance, the mujāhid may be on the run and, *Alhamdulillah*, he manages to escape, or he is arrested but manages to keep his secrets undercover as well as being extremely patient with the torture. Unfortunately, the intelligence agencies manage to get all that he has refused to reveal by interrogating his wife or close friends (those who are not connected to jihadi work) who cannot handle such troubles or be patient with such hardships. And all this is because he failed or was negligent as regards hiding his jihadi work. This matter is haram about which Allāh (SWT) gave a very serious warning, saying thus;


 وَإِذَا جَاءَهُمْ أَمْرٌ مِّنْ الْأَمْنِ أَوِ الْخَوفِ أَذَاعُوا بِهِ وَلَوْ رَدُوا إِلَى الرَّسُولِ وَإِلَى
 أُولَئِكَ الْأَمْرِ مِنْهُمْ لَعِلَّهُمْ أَذْلَّهُمْ يَسْتَبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةً
 لَا تَبْغُثُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

"When there comes to them some matter touching [Public] safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them [direct]. Were it not for the Grace and Mercy of Allāh unto you, all but a few of you would have fallen into the clutches of Satan." (An-Nisa: 83)

NB: The mujāhid stands accountable to Allāh (SWT) concerning his above mentioned actions. And this matter also falls under the hadith mentioned in the previous (point No. 5). It also warns against giving information to one or those whom it does not concern. Just as he tells his wife or close friend about his jihadi

³³ Narrated by At-Tirmidhī, and declared *Hasan* by An-Nawawī

³⁴ Bukhārī: Book 4 Vol 52 Hadith No.65

works, they too have close friends to whom they might reveal such information. The close friend also has a wife and his other friends to whom such information by be revealed. Thus, it is totally meaningless that the mujāhid warns and advises whomever he reveals such secrets to –not tell anyone else-. If what is going to be talked about is secret, then is obligatory upon the mujāhid to keep that secret as much as he can. If some brothers are revealing the jihadi work then the whole group is put at very dangerous risk and vulnerability. It (the revealed information) will become like a thread until it reaches the security and intelligence spies and agencies. It is even worse in cases where such information is talked about during phone conversation, email messages, chat rooms (Skype, twitter, Facebook, etc.), meetings/gathering (family), women's gossiping and likewise some of the men.

- 7) Another serious error is being occupied with endless unnecessary speech and gossip on issues or topics that are of no benefit to him/them. It must also remembered here that the speech of the mujāhid must always be in a low voice and limited to only when and where necessary. The problem arises where they waste a lot of time engaging in irrelevant topics and conversation. Until Satan traps him such that he begins to ask questions in matters of no importance to him clearly forgetting the warning of Rasul (*SalAllahu alayhi wa ssalam*), the hadith of which has been mentioned under point No. 5. It might be that the mujāhid has heard or seen some secret issue or matter and he might in the end be harmed by such knowledge or him harming the jihadi work or the brothers and even the whole group. For instance *Iblis* might tempt him to open a document not related to his work and read it. This on its own is from the very serious forms of betrayal and treachery, theft and stealing of the Mujāhidīn's secrets. And it has been reported from Rasul (*SalAllahu alayhi wa ssalam*) saying thus;³⁵
NB: Thus what is compulsory upon the mujāhid is to properly control and keep his ears, eyes and mind from that which does not concern him so as to save and secure himself as well as his brothers – the Mujāhidīn, the jihadi work and groups.
- 8) Another error common amongst many members of the jihadi organizations; is where the mujāhid has carried out some operations

³⁵ Read the hadith mentioned under point 5.

in the past but on joining a new group/organization, he begins talking about all those past operations and his partners then (the Mujāhidīn in his previous group). This is done while there is no connection between what he is talking about (the past operations and the former brothers) and the ones to whom he is revealing that information, be it the Amir (leader), Shaykh/Ustadh or even individual Mujāhidīn in this new group. Thus he goes on exposing the secrets of the jihadi work and the Mujāhidīn to those who are not concerned with it. This, surely, is from the major ways of opening many unknown dangers and trials (*fitnah*). And Allāh (SWT) can never decree anything for us except to save us.

- 9) Lastly, the Mujāhidīn must be very cautious of the common mistake and error; where by during normal conversation amongst themselves (i.e. those whose jihadi work is related), one may with good/correct intentions start asking and inquiring about his brothers' area of origin(country/region), city, their past (even present and future) jihadi work, their personal secrets and the like. This is from among the main roots of *fitnah*, for example if the brother is captured he may be forced to reveal that which he knows about his brothers even if at the time of asking about their details his intention was not evil.

In conclusion, what is advised to any brothers who sees or comes into contact with such brothers is that he must warn them with the hadith of Rasūl (SalAllahu alayhi wa ssalam); *"It is from the beautification of one's Islām, that he leaves that which does not concern him."*³⁶ As well as to advise and remind him/them with nice and wise words because they may abandon those risky and dangerous manners. And Allāh (SWT) has said on this, thus;

فَذَكِّرْ إِنْ تَفَعَّتِ الْذِكْرَِ * سَيَذَكِّرُ مَنْ يَخْشَى * وَيَتَجَبَّهَا أَلَّا شَقَّى * الَّذِي يَصْنَلِي
الْأَنَارُ الْكُبْرَى * ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا

"Therefore give admonition in case the admonition profits [the hearer]. The admonition will be received by those who fear [Allāh]: But it will be avoided by those most unfortunate ones, Who will enter the Great Fire, In which they will then neither die nor live. "

(Al-A`ala: 9-13)

³⁶ Narrated by At-Tirmidhī, and declared *Hasan* by An-Nawawī

And He - *Ta`alāh*, also said;

وَذَكْرٌ فِإِنَّ الْذِكْرَى تَفَعُّلَ الْمُؤْمِنِينَ

"But teach [thy Message] for teaching benefits the Believers."

(*Ad-Dhariyat*: 55)

Verily the basis of all the above *wasāya* is from two fundamental principles, thus;

- Preserving and controlling the tongue.
- Avoiding at all times and places getting involved in that which does not concern you.

If the Muslims and the Mujāhidīn - specifically - effectively secure and implement the above mentioned guidelines and all that which relates to them³⁷, then they can, Allāh - 'Azza wa Jall Willing, be able to achieve full safety and security in all their affairs. Thus, we can be able to maintain the required strength in these very difficult times. And Allāh (SWT) is the Only Helper!

Significant Recommendations for the Body and *Imān*:

The *Imān*:

- Reciting one (1) *Juz* per day (also listening to and memorization of the Book of Allāh (SWT)).
- Regular *Qiyaam Layl* and other Sunnah *Salat*.
- Maintaining one's *Wudhu* (ablution) at all times. And nothing keeps away the devil as proper ablution does.
- Adherence to *adh'kar* and *du'a* especially those for the morning and evening.³⁸
- Reviewing the *Sīrah* as well as the history of the *Salaf* specifically their jihādi as well as the biographies of the prominent Mujāhidīn from amongst them; the martyred Amir of the mujāhidīn Usāmah

³⁷ What we have given is only part of a very wide topic and its best for the brothers to expand their knowledge as regards this and other security and intelligence matters as well as effectively implement them.

³⁸ And the mujāhid must know that the enemies of Allāh ﷺ also rely a lot on witchcraft and the like in their war against Islām like their using it during interrogation and searching for the mujāhidīn and their supporters.

bin Laden, Shaykh Abdallah Azzam, Amir Khattab, Yusuf Uyayri, Abu Mus'ab Zarqawi, Ayman Zawahiri, etc.

- Regular optional fasts like on Mondays and Thursdays, three (3) days every month (13th, 14th to 15th) .i.e. of the Islāmic calendar, etc.
- Keeping company of the righteous and this is very important considering the *fitnah* we are living with these days. From the *riba*, indecency, vulgar language, the evil satellite channel, TVs and Radio stations as well as the newspapers and magazine, the secularist - moderate 'Muslims', the wide-spread innovations (*Bid`āt*), the evil palace scholars, e.t.c, and there is no Power or Strength except with Allāh- *Ta'ālāh!*

The Body:

- Mastering First Aid skills and all equipment used during such situations.
- Regular exercising to keep the body in the right physique, such as jogging, rope-jumping, etc.
- Being careful of what one eats³⁹ so as to avoid any food related problems (disorders) like ulcers, diabetes, food-poisoning, obesity, fatigue, cooking oil, etc.
- Sparing some time for resting and from the Sunnah it is known that daytime rest (*Qaylūlah*) helps a lot to freshen-up the body.
- Getting used to keeping the stomach empty or eating a little i.e. avoiding eating too much as this not only deadens the heart but also causes fatigue and laziness.
- It is also recommended that the mujāhid masters at least the basics of martial arts or other such fighting skills especially street-fighting. And this includes knife-fighting skills, self-defense, close-quarters combat (hand-hand), nerve centers and pressure points, various weapons like chains, rifle with fixed bayonet, 3-foot stick, etc. also very important here is mastering the use of automatic weapons especially the AK-47 and its like.

³⁹ There are six nutrients that are essential for complete warrior physique: carbohydrates - energy, proteins - for muscle building, water, vitamins, fats (unsaturated) and minerals.

DOCUMENTS

Important Files (Personal Documents) And Their Security Guidelines

Introduction:

This covers all the important documents concerning jihadi work such as the brothers' names, group's aims, future plans, etc. They can be in the following formats; Files, CD/disk, audio, video or pictures, books, personal documents like passports, IDs, e.t.c, photos, CDs, DVDs, flash-disks/ pen-drives, record books, as well as anything else which can be used or is used to store anything related to jihadi work. They should NEVER at all be put (stored) in one place.

Documents of the Group:⁴⁰

There are different types of files, thus;

- a) Normal files: It contains the expenses of the group, e.g. food, petrol, doctor fees, etc. Confidential files: it has the basic secrets of the group and the names of the group members.
- b) Secret files: It contains the names of some of the leaders, and the brothers that are tasked with work in sensitive areas.
- c) Sensitive files: It contains the planning of the group, who are its donors, the aim of the group and its policies.
- d) Top secret: It contains information about the brothers in intelligence, where they are working, reports on VIPs and similar high sensitive information.

If the normal/confidential/secret files are lost, it should be investigated. The brothers should be stripped of his responsibility and removed from his position. There is no severe punishment. However, if the sensitive/top secret files are lost then there needs to be a full investigation. After the investigation, if it is proved that the individual betrayed (he becomes a traitor)

⁴⁰ Most of what follows under this sub-heading has been adapted from the book; *Security and Intelligence Course*, pg. 9-12; by the mujāhid brother Abū Abdullāh bin Adam (may Allāh protect him).

the group, then he must be executed. This should be done in secret and his crime should not be revealed to the rest of the group. Files should not be swapped amongst group members except by the permission of the leader. If a file is sent to you and you do not know why and how it got to you, you should report it to the senior brothers. If you notice someone who has carelessly left a file, you must give it to the senior brothers and let them reprimand the brother accordingly. If a file is lost, all the information it contained should be made safe. For example, if the brothers stored weapons in a particular house, and the file mentioned this, then it is incumbent that the brothers move the weapons to another location.

File Transferring

You must first check if the file does need to be sent. If the situation allows you, you should take a signature of the receiver in order to confirm that you have transferred it to him. With this, you should also include the type of file, the quantity of files, etc. If the file is very important you should split it into 3 - 4 parts. So if one part is lost or intercepted, it doesn't result in the loss of the entire file. The brother transferring the file should know if the file he has is important or not (in order for him to take extra care if needed). He should also memorize the information of final destination such as the name of the brother, the address, etc. If he must write it; he should make sure all the information is very well coded. Normal files can be sent through an average brother. Confidential and secret should only be transferred by a very reliable and selected brother. Sensitive and Top secret files should never be transferred!

How to Destroy Files:

You must first cut the paper/document/file into very small pieces - shred, then burn it, then pour water over the ashes or remains. If you use a ball point pen to write on paper, make sure to destroy at least 3-4 pages beneath the page you wrote on. Try to get into the habit of using gloves to touch such files. This is so because if such files get into enemy's hands, they cannot retrieve any DNA or any evidence which they can use to convict you.

Fundamentals of Identification Documents:

Do not keep your passport at the place where you live if you are in the land of the enemy. The reason for this is that if the police raid the house and seize the passport, you will not be able to get out of the country easily. You must always carry your ID with you according to your cover. Never carry two different IDs at the same time. You should always use fake documents when carrying out operations.

There are 3 types of passports:

- a) Original (real one containing your actual details) - you should never carry this on any operation!
- b) One with a photo but the data on it is either fake or of someone else.
- c) Both the photo and details in the passport are of someone else.

Ideally, the leader and the intelligence brothers should have a number of passports of different countries so if the need comes, they can easily be moved.

The following are some of the other important security guidelines on this matter as well as all that which is similar or related to it, thus;

- 1) Try as much as you can not to keep any jihādi related document/material in your home/house and place of work. At least securely keep them at a brother's house who lives very far from your residence and who is also not being suspected in any way by the intelligence personnel.
- 2) Record your personal details in a small secret notebook/pad. Then securely hide/store it in a good place with effective measures for its storage or destruction if need be. You can also make a copy, hide it securely and use it after destroying the original.
- 3) It's better for the mujāhid if he cannot use the storage method above (point 1), to us a good container- trunk .i.e. must not be metallic as the kuffar have some machines that can easily search and find it even if it is hidden underground. Thus it must be wooden or plastic. It's also important that he is aware of any damage that may be caused to the hidden documents such as that resulting from heavy

rain, floods, landslides, animals/pest/insects like termites, moles, rats, etc.

- 4) No one must have any knowledge whatsoever about the documents and their location. At most it should be one very close and trustworthy brother; who, in case you are captured or even martyred, can transfer the case with the documents to another secure location.
- 5) And from what is crucial to know at this stage is - the intelligence agencies have, from amongst their numerous "counter-terrorism" strategies, operations where they completely surround and barricade a given area. They then start a house-to-house search regardless of the owner or the occupants for anything they may desire like weapons, ammunition, documents, wanted individuals, or even to just cause a wave of fear in that area and it's like to deter the Mujāhidīn or their sympathizers/helpers/supporters amongst the common people to cease their activities. So the mujāhid must be very alert as regards keeping any jihādi related documents in his work place or home.
- 6) Never move with any jihādi related documents or files unless in cases of emergency or when one is sent as a messenger or deliverer. This is because it might be that the security agencies are carrying out their routine checks -searches, and the mujāhid may fall into captivity. Another scenario is where he goes to or passes-by a friend's or relative's place and him (the friend or relative) or another person there happens to see it or worse than that reads its contents. Nevertheless, if there is any necessary movement of the documents then the complete security measures and carefulness must be strongly as well as effectively implemented. And Allāh - Ta'alah is the Only Protector.
- 7) Keeping the passport in a safe place so it would not be ceased by the security apparatus, and the brother it belongs to would have to negotiate its return - *I'll give you your passport if you give me information.*
- 8) All documents of the undercover brother, such as identity cards and passport, MUST be falsified.
- 9) When the undercover brother is traveling with a certain identity card or passport, he should know all pertinent information

contained in that ID or passport such as the name, profession, and place of residence.

- 10) The brother who has special work status (commander, communication link ...) should have more than one identity card and passport.
- 11) He should learn the contents of each - the nature of the indicated profession, and the dialect of the residence area listed in the document.
- 12) The photograph of the brother in these documents should be without a beard. It is preferable that the brother's public photograph [on these documents] be also without a beard. If he already has one [document] showing a photograph with a beard, he should replace it with the one without a beard.
- 13) When using an identity document in different names, no more than one such document should be carried at the time.
- 14) The validity of the falsified travel documents should always be confirmed.
- 15) All falsification matters should be carried out through the command and not haphazardly (procedure control).
- 16) Married brothers should not add their wives to their passports.
- 17) When a brother is carrying the forged passport of a certain country, he should not travel to that country. It is easy to detect forgery at the airport, and the dialect of the brother is different from that of the people from that country.
- 18) Another important security issues as regards documents and their like is that the mujāhid and the brothers must take into account all the required security measures when meeting or during the study periods -*Darusu* - since most of the time there is the use of documents e.g. to record some points or books/articles on the topic being studied, etc. so the brothers are STRONGLY instructed to be EXTREMELY CAREFUL and CONSCIOUS of this very significant matter.

COMPUTERS: And Related Devices (Memory-Cards, Flash Disks, I-Pads, Modems, Hard disks, e.t.c)

Computers and Laptops are also from those items in which the security agencies have a lot of interest because of their popular use amongst the people for data storage, accessing the internet, communication, designing and making plans/strategies, work details/information, etc. thus it is compulsory for the Mujāhidīn to know the safe usage of these essential yet very dangerous devices. And what is most important on them is the hard disk, regardless of its size/capacity and model. These contain both the visible and hidden information/data, the former can be seen/accessible by the user-even in the case where a password is needed, as soon as one enters it he can access the data on the hard disk. As regards the hidden data, it is that which remains on the hard disk even after the original visible data has been removed or deleted. This is because the hard disk has a mechanism of storing copies of all data that was once stored or accessed using it since it was first used. So none should feel safe by just deleting the data or formatting the hard disk⁴¹ for the security agencies have numerous data recovery programs -software⁴² that they use to recover such information and it is like it was never deleted or removed. Thus, what is advised is for the brothers to completely destroy the hard disks until everything is crushed to pieces. The following are some very essential recommendations on how to securely use such devices;

- 1) It is enforced that the brother uses more than one hard disk; one for normal data like Qur'ān audio, games, kids' stuff, e.t.c; another for normal photos, videos, usual Islāmic lectures,**

⁴¹ Similarly the flash disks, memory card/chips and other such similar devices.

⁴² Most of these are even available for free on the internet such as Fast Data Recovery, EASEUS Data Recovery, Active File Recovery, Get-Data Back, etc.

books, e.t.c; another for accessing the internet⁴³ and another for the jihādi work/data.

- 2) It is also advised that the brothers use the help of some software programs⁴⁴ that completely erase/delete the data on the hard disk even the free space (hidden data). These are many and vary in their capabilities and technicalities/usability. The kuffar claim to have a special program to recover data that has been deleted used such software, so the mujāhid must be aware. And what is safer is to crush/break up the hard disk such that is beyond repair i.e. scrapped.
- 3) It is better to keep the jihādi work hard/flash disk or other storage device away from your known residence or place of work.
- 4) As soon as they are no-longer of any use please do not hesitate or delay to completely destroy them.

System Safety:

Basic rule: Security is a continuing process, not a state. Do audits on a regular and scheduled basis. And do encrypted backups. Backups are important, as there are two types of people, those who have backups and those who have lost their data.

- Use the operating system you are familiar with (Linux and Unix are better though)
- Uninstall everything you not need.
- Disable all remote tools.
- Shred or encrypt /temp, /var/temp and all world-readable files.
- Encrypt your hard disk (Truecrypt: www.truecrypt.org).
- Debian and other linux distros offer to encrypt the hard drive during installation. Use it.
- Use a distro that boots from DVD/CD/USB.
- Never ever keep logs.
- Shutdown all unneeded service.
- Use a firewall.
- Public access points are perfect - just about. (Correlating logins with CCTV could prove disastrous so security cameras should be

⁴³ It is very easy for someone online to access the data on your hard disk/computer unless you use special security programs like for encryption and firewall protection.

⁴⁴ Like Eraser, CD-Cleaner, etc.

avoided while using such 'free' services. Some hotels and restaurants and many companies offer free internet access, remember though, not to surf those nets without a VPN and/or Tor.

- Keep private keys (pgp/gnu pgp) in a removable device, and that removable device MUST always be put far away from curious eyes. Encrypt the private key before doing this.
- Keep VPN certs away from curious eyes via removable device, or common hidden folders.
- Never use the same users/passwords on reinstall. Take the time to create a new one each time. Use password generators.
- BE paranoid. All rare activity in your computer must be checked and monitored. That will provide 2 things: knowledge once you identify it, and added safety.

Securely Destroying Data:

Unix/Linux

To securely destroy data under *Nix you have some possibilities. The command shred -u overwrites single files and deletes them finally, with wipe -rcf you overwrite and delete directories. Be careful because the shredded/wiped data cannot be recovered. Open a Terminal and type;

- shred -u <filename>
- wipe -rcf <directory>

If you feel the need to wipe the whole hard drive, the command is as follows for IDE-HDs (/dev/hda is the first HD)

- wipe -kq /dev/hda

For SATA and SCSI HDs you type (/dev/sda it's the first HD)

- wipe -kq /dev/sda

If wipe is not available to you, you can use dd. (again the first HD)

- dd if=/dev/zero of=/dev/hda
- dd if=/dev/urandom of=/dev/hda

Use ***both*** commands, one after the other, if especially paranoid. Use them multiple times.

Mac

Anonymous' Privacy Pack for Mac users. It includes a Top Secret Docs secure Shredder & AES-256 Encryption tool (and some Design as extra stuff)

- <http://www.megaupload.com/?d=L2VQBEFE>

Or

- <http://www.mediafire.com/?1xmu0m8jpy9b2a1>

MD5 (Anonymous-MacPackage-Privacy.dmg)

36e9ea524a86b94a451577ca46d3e15f

Windows

- Ax Crypt <http://www.axantum.com/AxCrypt>

Important Notes on Secure Deletion:

There's still hope, however. There are tools out there that you can use to securely delete data from your hard drive, USB storage device, and even a floppy disk. One example is called shred, and you can carry it around on a LiveCD operating system such as Knoppix. If you want to destroy all data on a hard drive, it's as easy as booting up your Knoppix CD and using the shred utility:

```
# shred --verbose --zero /dev/hda
```

By default, the shred utility will overwrite whatever you designate with random bytes 25 times. If you use it on a single file, you can then "delete" the file (removing it from the table of contents for that file system) and be reasonably sure it will never be recovered. The --remove option can be used to automate file deletion after it has been shredded. The --zero option tells it to overwrite the last random bytes iteration with zeros, to hide the fact the file or file system has been overwritten with random bytes.

Caveats:

1. When shredding a full disk with a Knoppix CD, you should probably disconnect any drives you don't want shredded by accident. Mistakes *do* happen, and you don't want to end up

deleting important data you intended to keep just because you fat-fingered the drive specification.

2. The shred utility is not infallible. Each such tool has its own strengths and weaknesses, and you should read up on them before trusting them. You should also understand that in general shredding a specific file has no automatic effect on any backups that might exist, including Microsoft Windows restore points. The main page for the shred utility does a pretty good job of explaining its limitations — some other tools are not as clear about their limitations, and may require more work to effectively sort out their capabilities.

3. The shred utility is available along with the rest of the GNU core utilities for installation on most, if not all, Unix-like systems, and for installation in Unix emulation environments on some other OSes (such as Cygwin for MS Windows). Note that these tools may have different names than you expect. For instance, on FreeBSD, all tools in the coreutils port have the letter “g” tacked on, making shred into gshred.

4. All such tools, including shred and all its contemporaries, have limits. You can pretty much bet that the NSA has the tools necessary to recover your data even after 25 random overwrites and a final overwrite with zeros, for instance. If you are that concerned about your privacy, get a furnace you can use for melting the drives down. I’ve heard rumors of a guy in Hawaii that guarantees secure disposal of storage devices in an active volcano for a “reasonable” price, if your tastes run that way.

When you are done with a hard drive, you don’t always have to physically destroy it to protect your sensitive data — but you do have to make sure you understand how to properly delete the data so that it cannot easily be recovered.

7 Types of Security Features for Your Laptop

With the release of the “new” laptop, an increased focus has been placed on how to protect sensitive information. And although there are a myriad of basic ways to safeguard your device, certain security features have become necessary to take tablet protection one step further.

- 1)** Encryption; Consider encrypting the data stored on USB devices, and also the data found on SD cards. Being able to encrypt those things is critical, because if someone were to steal or plug their own SD card into a device they come across, by encrypting the data, you prevent them from getting anything useable.
- 2)** Remote wipes; using specific types of software, the IT department can have the power to remote wipe a lost device.
- 3)** Data leakage protection. This includes disabling USB ports, SD card slots, device cameras and the microphone, if you choose to do so.
- 4)** Storing data on a desktop - remotely.
- 5)** Customizable app stores. One of the big problems of the Android operating system is anyone can go in and take an app and put it out there, and it can be a malware app. By making a customizable app store you can limit what people come across in terms of apps. They're limited in what they can download and it's not wide open.
- 6)** Perimeter (area) settings. Through specific programs some organizations have the ability to disable ports once a tablet leaves a set perimeter like your room, house or car.
- 7)** Use of auto-lock and auto-erase functions or programs – software.

COMMUNICATION

Introduction

It is well known that in all undercover operations, communication is the backbone of the effort for rapid execution. However, it is a double-edged sword: It can be to our advantage if we use it well and it can be a knife dug into our back if we do not consider and take the necessary security measures. So beware my beloved brother, may Allāh (SWT) bless you that the means and methods used for communication are from the very top surveillance systems that are used by the intelligence agencies against the Mujāhidīn and Jihādi work. Why is this so, because through these means they are able to collect-seizing a lot of information and data concerning the Muslims and the Mujāhidīn specifically! At the same time nothing can be achieved as regards Jihādi work by the Mujāhidīn without the use of the communication means and networks.

The enemy, his police, informers and agents are closely watching known and suspect mujāhidīn. They are looking for the links and contact points between such people which will give them away. It is often at the point when the brothers attempt to contact or communicate with one another that they are observed and their would-be secrets are uncovered. The enemy watches and observes who contacts whom, then pounces, rounding up a whole network of mujāhidīn and their supporters. But there are many methods and techniques or secret work, simple but special forms of communication, available to the mujāhidīn to overcome this key problem.

Types of Secret Communication:

- a) Common Communication: It is a communication between two members of the Organization without being monitored by the security apparatus opposing the Organization. The common communication should be done under a certain cover and after inspecting the surveillance situation [being done by the enemy].

- b) Standby Communication: This replaces common communication when one of the two parties is unable to communicate with the other for some reason.
- c) Alarm Communication: This is used when the opposing security apparatus discovers an undercover activity or some undercover members. Based on this communication, the activity is stopped for a while, all matters related to the activity are abandoned, and the Organization's members are hidden from the security personnel.

Insha'Allāh, we will now take a more detailed look at each of these communication methods, their risks and dangers as well as the most fundamental security and intelligence measures for each one of them.

Style of Communication:

- a) Communication about undercover activity should be done using a good cover; it should also be quick, explicit, and pertinent. That is, just for talking only.
- b) Prior to contacting his members, the commander of the cell' should agree with each of them separately (the cell members should never meet all in-one place and should not know one another – unless the security situation allows for it) on a manner and means of communication with each other. Likewise, the chief of the Organization should use a similar technique with the branch commanders.
- c) A higher-ranking commander/member determines the type and method of communication with lower-ranking leaders.

1] Use of Letters

How to Send the Letter:

- a) Through normal mail service – this takes time and the file/letter/parcel could be lost easily.
- b) Through special urgent and safe mail such as UPS, DHL and similar companies - avoid the companies that require you to provide them with a name and address of sender.

- c) Through one of the brothers - this is the most secure and could be fastest method.

Important Security Precautions⁴⁵:

- 1) Beware of post office delays⁴⁶ as well as the high chances that the letter or parcel might be lost usually as a result of the negligence and unprofessional handling by the post office staff.
- 2) Avoid those companies⁴⁷ that require personal details as well as insisting on cross-checking every detail you are supposed to give them.
- 3) Sending letters through the brothers is the fastest, safest and most secure mode, *bi'idhnillah*.
- 4) Some VERY IMPORTANT characters/personality of the brother to be tasked with delivering the message/letter, he must be;
 - ✓ Trustworthy, mature and responsible.
 - ✓ Courageous and fearless.
 - ✓ Intelligent i.e. a quick thinker.
 - ✓ Disguise-master (camouflage) i.e. a chameleon in every sense of the word.
 - ✓ Good knowledge as well as experience on security and intelligence insight.
- 5) Take time to study/plan and select the best format as well as means of delivering the letter.
- 6) It's vital to properly record the identity of the sender, deliverer as well as receiver .i.e. so as to avoid any confusion like delivering the letter to the wrong brother.
- 7) First establish the status of the message contained in the letter .i.e. as regards its level of confidentiality/secrecy as well as importance e.g. command to carry out an assassination, plans for an upcoming attack, change of command, etc.

⁴⁵ These also work in the case where the message is verbal or on storage media like flash-disk, CD, DVD, memory card, and the like.

⁴⁶ This method though preferred at times, it is very slow.

⁴⁷ Such as Yellow Pages, DHL,

- 8) Message details/information must be kept secret from those brothers who are not related to it.
- 9) Make photocopies as well as fakes if it is necessary.
- 10) The receiver must read the letter as soon as he receives it then destroy it AT ONCE and he MUST NEVER hesitate or delay unless it's required.
- 11) Time management is of VERY GREAT importance in this means of communication as well as others, especially on the part of the brother tasked with delivering the message
- 12) Effective concealment measures must be employed and these are many depending on the size, capacity, format and nature of the letter, parcel/envelope/paper, CD/DVD, etc.
- 13) Comprehensive contingency planning and measures must be established e.g. if the letter/flash-disk is lost, damaged, the brother being found out by the enemies, the receiver not appearing at the delivery location, the delivery location being compromised, and many others. So the brothers must plan and execute everything well.
- 14) Upon delivery the deliverer and the receiver must quickly separate as well as vacate the delivery/meeting point/location e.g. street, building, restaurant, etc.
- 15) It is EXTREMELY VITAL that the brothers adhere to the use of codes, ciphers, gestures and signals. These MUST be known ONLY to them.

2] Mobile Phone Usage⁴⁸

Important Note:

Surely, we cannot mention all the deadly problems and dangers that have been encountered by the Mujāhidīn and Jihādi organizations resulting from the improper use phones (mobile and phone booths/public pay phones). Rather, the *tawāqheet* world over take pride in the large amount of information they obtain from the Mujāhidīn because of their (Mujāhidīn and Jihādi organizations') careless

⁴⁸ This also includes the fixed-phones (landlines), pay-phones and phone-booths.

usage of such devices. More so, many from the Mujāhidīn have been captured and even martyred after having been tracked by the intelligence agencies of the enemies of Allāh (SWT) using the phones. An example which is related to our topic on mobile communication is of a Saudi brother in 1997-98 who was involved in Jihād. He was a very sociable brother and always used to insist on taking the brothers phone numbers in order to contact them. Some were hesitant, but as this brother was a senior brother, they felt there will be no risk in giving such information. The intelligence arrested this brother, confiscated his mobile phone and to their amazement, they found 700 numbers on his phone. They had kept him in custody for 6 months, whilst they traced all of the individuals on the phone. Within 3 days, they arrested 70'000 brothers. The Chechen mujāhid Shamil Basayev was killed due to him using a walkie-talkie and they bombed the area he was in while talking over it (this shows that the kuffar have the technology to locate someone who uses a walkie-talkie). In addition, the mujāhid Naek Muhammad from South Waziristan was bombed when he was giving an interview to the BBC whilst using a satellite phone. Also many Mujāhidīn who have been martyred through drone attacks in Somalia, Yemen, Afghanistan and Pakistan were tracked using phones or similar devices.

NB: - a very clear case is the brothers who were arrested on charges related to the July 2010 Kyadondo Rugby Grounds and Ethiopian Village Restaurant bombings. The intelligence agencies⁴⁹ were able to arrest most of the people involved mainly using information from their (suspects') mobile phones. One of the brothers even used his personal phone during the operation⁵⁰. And in the Book of Allāh (SWT) we find, in relation to this, thus;

فَلَئِنْ أَنْتَ هَذَا فُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

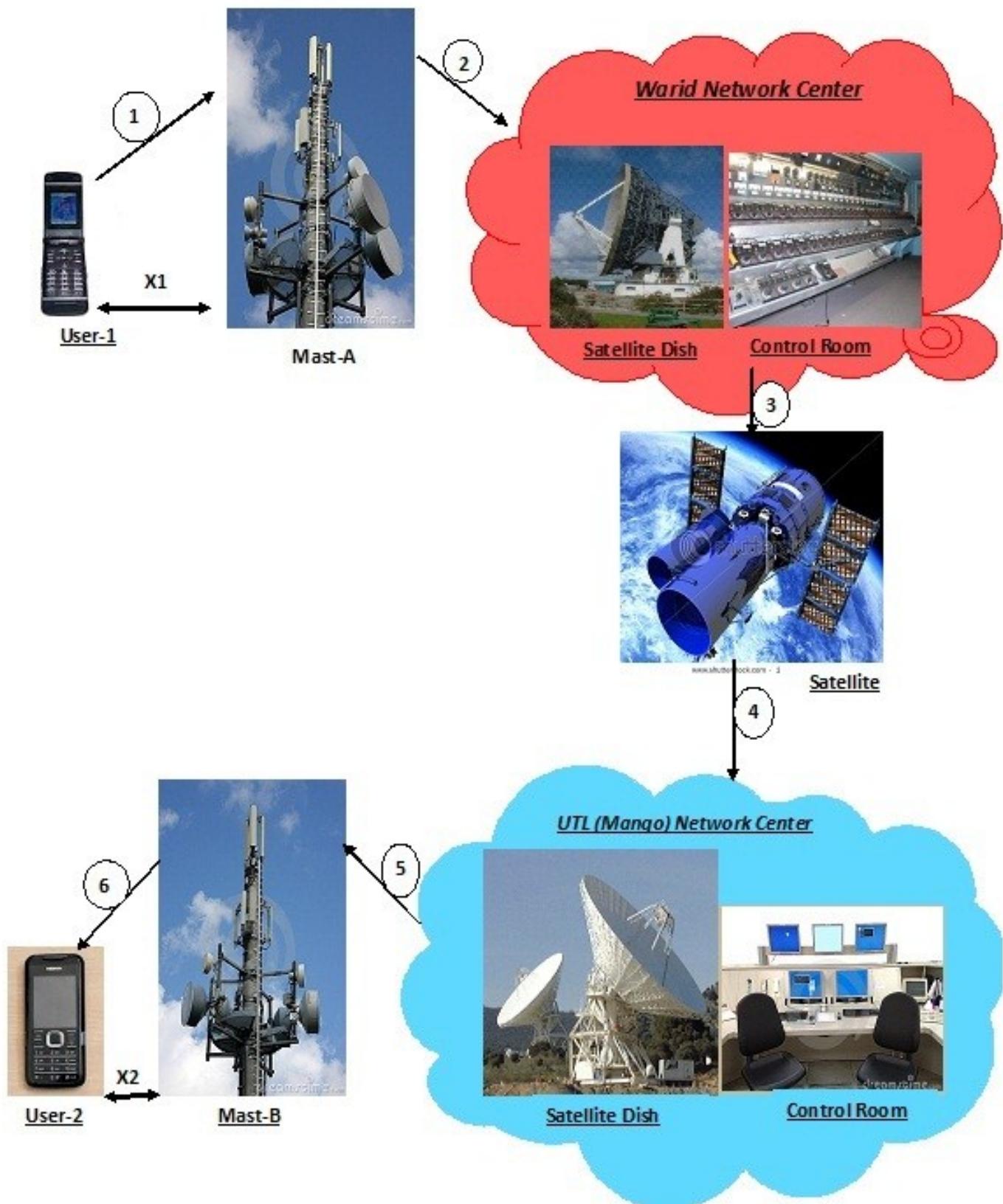
"... Do ye say? - "Whence is this?" Say [to them]: "It is from yourselves: For Allāh hath power over all things." (3:165)

⁴⁹ JATT (Joint Anti-Terrorism Task Force), CMI (Chieftaincy of Military Intelligence), CID (Criminal Investigations Department), ISO (Internal Security Orgn.), ESO (External Security Orgn), e.t.c.

⁵⁰ Therefore it is obligatory to know and understand the dangers of this device.

Illustration Showing the Mobile Phone Communication System

Illustration Showing The Communication System Of Mobile Phones (Pay-Phones/Phone Booths):



Detailed Explanation of the Illustration:

- 1) Mobile phone **User-1** is calling mobile phone **User-2**.
- 2) Mobile phone **User-1** is on the Warid Network and uses the Warid mast closest to his location to make the call. i.e. process 1.
- 3) The network **Mast-A** (which is the closest Warid mast to caller/User-1) sends the information/data from the mobile phone of **User-1** to the Warid Network Center. i.e. process 2
- 4) The information is changed (converted) by the computers at the Warid network center and sent to the satellite -S. i.e. route/process 3.
- 5) The satellite searches for the intended destination of the data/information sent to it, (which in this case is mobile phone of **User-2**, who is on UTL - Mango Network); it then sends it to the appropriate network center .i.e. UTL/mango, through the process-4.
- 6) The computers at the UTL/mango network center send the information/data to the actual destination (mobile phone of **User-2**) using their network **Mast-B** which is nearest to his phone .i.e. process-5.
- 7) The mast-B then connects/links the information/data to the mobile phone of **User-2**. I.e. process-6.
- 8) Mobile phone **User-2** then sees on his phone's screen that he has got/received the data/information (an incoming call or message) from mobile phone **User-1**. He accepts the call (by pressing Yes/OK) and they start conversing (Using the shown process 1-6).

Some very important observations regarding such communication networks and what is obligatory (to be known and implemented by the mujāhid) on the use of the mobile phone, pay-phone/phone booth user:

- 1) Both the satellite and network center computers can fully monitor your phone, show your actual location, the actual distance between the caller/**User-1** and nearest **Mast-A** (distance **X1**) as well as that between the receiver i.e.**User-2** and the nearest **Mast-B** (distance **X2**). More so, both (satellite and network center computers) can easily and clearly monitor and show the distance between your actual location and all the other surrounding masts. The computers

at the center can as well show all known public areas (e.g. malls, arcades, stadiums, parks, hospitals, e.tc) in the whole area and your actual distance from each one of them.

- 2) The network center computers can also show your mobile/sim-card number, your name, location, and all the details used when buying that phone and the sim-card.
- 3) The network center computers and the intelligence agencies can easily access all data/information on your phone(both in-coming and out-going data);
 - a) All stored phone contacts both the names and their numbers.
 - b) All numbers ever called or received since the phone or sim-card was first used as well as the specific dates, time of the day, locations of the phone/sim-cards and the contacted numbers/phones plus everything else they may desire to know.
- 4) The computers at the network center can also easily record all audio (word, speech or conversation) that takes or took place on that mobile phone/sim-card. The intelligence agencies can use that information during interrogation and prosecution as clear evidences.
- 5) An extremely important matter concerning mobile phones is that each phone has inside it a very tiny yellow chip with serial numbers similar to those on car engines. Each phone has its own unique number/figures. The people at the network center can use it to lock your phone and also to find out if you changed the sim-card. For example they can easily find out that a single mobile phone, say Nokia 6230i with engine No. AX302 has used three (3) different sim-cards and that they are such and such (number, serial, network, period of use, etc.).

NB: for security precautions, we advise you to use separate phones for different tasks (e.g. one for Jihādi work, another for the family/relatives, and another for normal work) .i.e. NEVER USE the same phone/sim-card for two (2) or more different purposes. As for the phone used for Jihādi work you MUST AT ALL TIMES AND PLACES use it with FULL security precautions because if you fail/neglect to do so, the intelligence agencies will easily track you, your brothers and all the Jihādi work. They can even go as far as finding out your and their (brothers') real appearance, names and

addresses simply through tracking and investigating information on your phone.

- 6) It must be known and clearly understood that the computers/system used to lock and monitor phones is present at the intelligence and security headquarters/centers⁵¹. The same machine can be used to monitor and record all conversations in the location of the mobile phone covering an area of 20meters from it (phone). This they can do even when the phone is switched off or when the sim-card has been removed.
NB: secrecy is only guaranteed if you remove the phone battery as well as the sim-card, after which they should be put far away from the area where any conversation about Jihādi work is going on.
- 7) The same machine at the intelligence agencies' centers can easily select and specify the information, conversation or names needed by them. They can also program it to monitor and record any conversation in specific language of interest (for their investigations) in some countries. E.g. Arabic in areas/countries where it's not widely spoken as soon as the conversation begins. It can also identify the actual identity of the people using the phones at that particular time.
- 8) On a serious note, all those brothers who are wanted, i.e. being spied on by the intelligence agencies, as well as important persons in the Jihādi movement; they must be aware that that the same machine can record their tones/accents/voice⁵² and that it can be programmed such that it can pick out his voice (and start recording) once he starts talking over the phone or other such devices out of the multitudes of phone conversations taking place at the same time be it in a selected area(region, country, town/city or district/province) or the world over! This includes other details they may have interest in like actual location, contact's phone No and location, distance from known landmarks (Network masts, city center, military bases, etc.).
NB: some of the best security measures to use to counter this include;

⁵¹ Here (Uganda), CMI has one located at Okello House, Nakasero, Kampala.

⁵² It has been confirmed by researchers that every person has his/her own unique speaking tone/accent just like the way it is with finger-prints.

- i. Use of voice-changing devices, if phone communication to such wanted persons is the only way and the message is EXTREMELY urgent.
- ii. Avoiding the use of phones and such devices altogether.

9) Another important issue that the Mujāhidīn and Jihādi groups must seriously be aware of is that the US, Britain, France, and other Kuffar have manufactured pilotless planes – DRONES. These can have the technology to trace, monitor, and record and locate any mobile and satellite phone activity. They can be commanded to send very fast missiles to hit those confirmed targets/locations. It's the same even if the conversation is only for one (1) minute. Many Mujāhidīn leaders have been martyred from the bombings which have been carried out in many parts of the Jihād frontlines from the prominent ones: Yemen-Arabian Peninsula e.g. the martyred Mujāhid Shaykh Anwar al-Aulaqi (may Allāh have mercy on his soul); Pakistan (South Waziristan) e.g. the martyred Mujāhid Shaykh Attiyatullāh al-Libī (may Allāh have mercy on his soul), and many others.

Images of Drones:



Satellite Phone Images:



Security Guidelines When Using the Mobile Phones:

- 1) Any mujāhid who after realizing that he is wanted or being spied on by the enemies of Allāh (SWT), he MUST NEVER EVER USE the mobile phone or similar devices at ALL times, places and in ALL situations.
- 2) If there is any suspicion that your phone is being spied on, IMMEDIATELY DESTROY it as well as the sim-card. If there is any need to use a phone provided the necessary security precautions are followed, and then buy a new phone and sim-card using FAKE/FALSE identity.
- 3) To keep your real identity (name, voice/accent), address/location and appearance confidential/secure, you MUST NEVER buy any phone and sim-card using your real identity or that of someone who is known. ALWAYS use fake documents/identities.
- 4) NEVER use your phone in house and EVEN within your actual area of residence, rather use it from an area far way or when you are travelling especially using public means e.g. taxis, buses, motorcycles, etc.
- 5) ALWAYS switch off the phone immediately after use and remove the battery and sim-card. NEVER meet your brothers while it is not switched off, or when it is switched off but the battery and sim-card have not been removed.
- 6) NEVER talk excessively over the phone as well as send message on it. It is more secure to use two (2) separate phones (one for calling ONLY the other for receiving). It's STRONGLY advised to use those

public-pay phones/ booths which are farthest from you residence/work area.

- 7) NEVER store contacts of your brothers on your sim-card or phone, rather it's STRICTLY ADVISED that you either memorize them or note them somewhere using the best security measures e.g. coding and ciphers.
- 8) If you bought your phone and sim-card using fake identity but have been using them to contact those brothers who bought their phones/sim-cards using their real identities, then know that that the intelligence agencies will track you through their phones since they are already known.
- 9) There is no real danger if there happens to be normal conversation between you and ONLY those brothers whose identity is NOT KNOWN. NEVER DO SO with those whose identity is known.
- 10) If you receive a call from an unknown number and answer it, EVEN with few words (Hullo!! Hullo!!), or you might hear an unknown/unclear voice; PLEASE IMMEDIATELY DESTROY BOTH the phone and the sim-card. This is so because such instances are one of the main ways used by the intelligence agencies to spy on as well as record people's voices/accents. And this device used to that job has already been given in the previous section.
- 11) When using the phone as a detonator, NEVER use one with known details, rather it MUST be COMPLETELY UNKNOWN i.e. its owner, his photo, names, residence, etc. this is so because it may not be completely destroyed by the resulting explosion. Then, the intelligence agencies will use it to track its owner until they get to the real user and this has happened a lot in Pakistan which has resulted into the revelation and destruction of many Jihādi networks and Mujāhidīn - who have been arrested or martyred.
- 12) If there is any relationship between you and other brothers regarding Jihādi work its RECOMMENDED and MORE SECURE that you HAVE AND USE separate phones and sim-cards for each (at least each phone and sim-card for a maximum of four (4) brothers. NEVER EVER contact all your brothers using the same phone and or sim-card. Such behavior is EXTREMELY RISKY and will put you and your brothers as well the whole Jihādi network and work in grave danger.

- 13) Telephone numbers should be memorized and not recorded. If the brother has to write them, he should do so using a code so they do not appear as telephone numbers (figures from a shopping list, etc.).
- 14) If the Organization manages to obtain jamming devices, it should use them immediately.
- 15) Always note points of conversation before calling.
- 16) Maintain short and precise conversation.
- 17) Adopt the use of codes/ciphers.
- 18) Beware of phone tapping systems and technology of the enemies.
- 19) Mobile Phones;
 - a) Regularly changing phones & sim cards.
 - b) Use 2 separate phones (calling & receiving).
 - c) Beware of GPS/GPRS systems of modern phones & service providers.
 - d) Master quick usage & handling
 - e) Beware of onlookers & eavesdroppers.
 - f) Never store work related information on the phone, simcard or memory card.
 - g) Never keep brothers' contacts on the phone or simcard
- 20) It is also STRONGLY advised that the mujāhid fully and effectively implements the security guidelines/precautions that have been mentioned under the Section: **Group Member** and the sub-section: **Meeting** (within this section - **Communication**).

Public-Pay Phone (Phone Booth):

This type of phone is commonly used by the public and thus is important that the mujāhid is very careful whenever using it because of the following facts that are related to such types of phones as well as their use:-

- 1) It is vital to beware that this type of phone can clearly indicate/show its actual location and position, its number, as well

as all those numbers/contacts that have ever been used on it (dialed, received and missed calls). Thus it is advised that the brother MUST at all time and situations avoid using the public-pay phone which is within or nearby his area of residence and work. Try as much as you can to use those one that are far away from such places.

- 2) Always be very careful and alert not to leave or forget your contacts' book (phonebook) or any piece of paper on which you have noted/recorded your contacts and their numbers in the place (phone booth, box, compartment). This mistake is very common yet it is very dangerous.
- 3) This type of phone also records all phone numbers that have ever been used on it in an inner recorder/memory. These numbers are calculated at the end of every month so as to know the amount of money (payment – salary) that has to be paid to the operator of this phone after making the invoice.
- 4) The mujāhid must also beware of the fact that some of the owners and operators of these public-pay phones are either security operatives (spies – informants) or they are their close friends – the type of relationship mainly related to exchanging information, so be warned!
- 5) Thus NEVER give away your real name or identity (documents) to the operators of these phones. In case you are using his/her phone or fax and they demand for your personal details, then simply apologize that you haven't moved with them or give any good reply to convince them that you don't have them with you. If you have falsified ones, then that is even better.
- 6) Try as much as possible to use those pay-phones that are used by many people and avoid those that don't usually have many customers. Since it might be easy for the operator to remember you even if you take long to use that specific phone.
- 7) It is better to use those ones where there are separate compartments or cubicles set-up for each caller, especially in places where there are many people using the phones so as to limit the chances of someone listening-in to your conversation. It is also easy to monitor anyone especially the operator who might be trying to hear what you are talking or to see the number that you have dialed.
- 8) NEVER use the same pay-phone every time since this will make it easy for the operator as well as the people nearby to note you and thus it is easy for them to even describe you to anyone (.i.e. your

height, skin color, accent, language, type of clothing, numbers contacted, e.t.c) especially the intelligence people.

- 9) Call random numbers before and after making your call.
- 10) Delete the call details after making your call if it is possible. And this requires the mujāhid to be well knowledgeable on how to delete such data from those phones.
- 11) Immediately vacate area/location of the pay-phone that you have used after calling.
- 12) Scan that area for anything unusual/abnormal.
- 13) NEVER use same booth always.
- 14) 2 or more brothers in same area MUST use different booths.
- 15) One should select telephones that are less suspicious to the security apparatus and are more difficult to monitor. It is preferable to use telephones in booths and on main streets.

Images of Public-Pay Phones (phone booths):





Fixed - Phone (Landline, Telephone Wire):

This type of phone which is commonly used and found in homes, offices as well as the places of work is very dangerous because of the fact that just like the previous type it gives away the owner/user as well as its actual location. It also shows all the numbers and contacts used on it if such data is wanted by the security organs. Thus it is COMPULSORY upon the mujāhid to be EXTREMELY careful and alert with this type of phone. Indeed what we have previously mentioned as regards the security guidelines for the mobile phones must be strongly as well as effectively put to

practice by the mujāhidīn – whoever, whenever and wherever! In short we advise the brothers with the following important reminders as well as those that have been formerly given;-

- 1) It is better and more secure to avoid being with such phones in your homes or places of work.
- 2) If you have one then ALWAYS ENSURE that it is put far from where you are having any conversation especially on jihādi work.
- 3) Also NEVER forget to disconnect its cable (unplug it) when you are planning to meet or talk about inside matters.
- 4) NEVER give your fixed-phone number/contact to anyone of the brothers who are under suspicion or is being monitored by the security personnel. This is so because in case he is arrested, they can search through his contacts book or notepad and they are then able to get to you as well wherever you might be. This might be after interrogating and torturing him, so as to know all those he is working with. Thus others might be captured using the leads from the arrested brother's phone book.
- 5) Also be aware that this type of phone clearly shows the location – town/village, house/building and the like, so be very cautious about their use!

Images of Fixed Phones:



Radio-calls:

And what must be known is that the radio calls use electronic waves and for it to be used the person on the other end must also be having a radio call which must be switched on. When they start

talking the data is sent through electrical waves. There are two (2) main types of radio calls;-

- a) Short-Range radio call; - these operate in a range of 5 – 50 km and it has a small aerial/antenna attached to it. If one wants it to be used for an area wider than that mentioned above, then a more powerful antenna must be used on it.
- b) Long-Range radio call; - these cover an area of more than 1000 km similar to those used by the military and the police agencies. For instance, it can cover a whole district as well as one being able to communicate with someone else in another district.

Security Guidelines for Using the Radio-Call:

- 1) NEVER switch on the radio call and talk over it for more than half a minute (30 seconds) during jihādi work or activities. This is even emphasized more in those areas that are suspected of being monitored by spy devices that may have been set-up there or within the surrounding areas by the intelligence agencies. These kinds of devices are nowadays of very high and advanced technology such that they can monitor, listen to and record all communication data taking place in those areas as well as the neighboring areas (cities, towns, regions, buildings, institutions, e.t.c). Some are stationed underground, on the ground, on top of tall buildings as well as in space.
- 2) It is also very important that immediately after speaking on the radio-call, one must leave/vacate that particular area/location as quickly as possible to a very different place preferably far from the previous one.
- 3) The mujāhidīn must also be well aware of the fact that most cities and other vital enemy regions/locations are surrounded by numerous masts/antennas (as well as satellite dishes) whose chief task is to locate, monitor all suspicious communication networks and devices as well as record any communication that happens to go on through such networks or those devices.
- 4) Additionally, they also have special cars usually vans with an antenna and a radar which assist the intelligence personnel to track down the actual location of any suspect communication devices or networks. They can even jam those devices and or block the network itself. After detecting your actual position they can then

quickly mobilize their ‘anti-terrorism’ forces to surround you, raid or ambush you with the aim of capturing you or massacring you. Thus to avoid such ugly scenarios the brothers are STRONGLY advised to NEVER EVER exceed 30 seconds when talking over these radio-calls.

- 5) They can also listen to whatever you are talking using the radio-call, so the brothers MUST NEVER speak mentioning real names, places, times(periods), numbers/contacts and the like. It is better that you use secret or coded words whose meaning is well known to those communicating.
- 6) Also the spy planes – Drones can (with the help of the satellites) easily detect the activity of the radio-call as well as pin-point the very location of these radio-calls. These planes have an in-built mechanism (computerized) such that they can very quickly send missiles to hit those targets. So it’s advised that the brothers are EXTREMELY aware of this VERY IMPORTANT matter concerning the enemies’ advanced technology.
- 7) If the available means limit you to only the use of short-range radio-calls which cover the approximate size of cities, then it is very important that the one using it must keep on changing his position/location. Also another important issue that must not be neglected is that the radio-calls have differences – they differ in their way of work, capabilities, e.t.c.
- 8) On the other hand, from some of the other benefits of the radio-call, is that we can – *Insha’Allāh* – drop-in on the conversation of the enemies if they happen to be using the radio-calls to communicate amongst themselves like the private security personnel, police and even the military. Here if one switches on his radio-call and moves the tuner through all the frequencies he can be able to listen to any conversation taking place on all the radio-calls within the range of his radio-call.
- 9) Another important reminder is that, the radio-call cannot give away one’s position if it has not been switched on (turned on) thus it is also not possible for the enemies to track you at all.

Images of Radio-Calls:

a) Long-range - Military:



1 A Suspected Underground Israeli spying device found in Huda, South Lebanon



b) Short-Range:



Concluding Comments:

After explaining and pointing out some of the most key details above on the important security precautions and guidelines, my brother you will realize that putting them into practice is not an easy task, but it still will be very neglectful as well as carelessness for our brothers to abandon them. You should get used to working without the phones or similar devices. If it is necessary to use them then such usage MUST BE LIMITED to as little as possible while effectively implementing all the mentioned guidelines and other such counter-measures because they are many but we cannot list all of them here. What has been given are the basic/general guidelines that can, Allāh Willing, secure the Mujāhidīn and Jihādi networks and operations as far as the use of mobile phones (and similar devices) is concerned.

The following are some very important and beneficial closing points that must be considered;-

- ✓ NEVER use your real name while conversing over the phones.
- ✓ NEVER mention, while talking on phone, any real addresses or locations.
- ✓ NEVER mention, while using the phones, actual meeting places, dates and time.
- ✓ NEVER undermine or neglect these and other such guideline and principles if you really desire and plan/think of securing your activities.
- ✓ ALWAYS USE passwords/signal/secret code ONLY KNOW to you and your work brothers.
- ✓ Lastly, Allāh (SWT) is the Best Protector, the Most Merciful!

3] Meetings

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

“... who [conduct] their affairs by mutual Consultation; ...” (As-Shūrā:38)

Difference between Meetings and 'Get-Together':

The differences between the two are that a 'get-together' is more open and many people could be present, whereas, a meeting is closed and is composed of less people. A meeting requires more security due to its secretiveness. In a 'get-together' you are free to discuss any topic, whereas a meeting is arranged to speak about specific topics related to work.

This principle was applied to its fullest extent by the Prophet (*SalAllahu alayhi wa ssalam*) in his private and public life, and was fully acted upon by the early rulers of Islam. And it is also a sunnah of the Messenger of Allāh (*SalAllahu alayhi wa ssalam*), about which the mujāhid brother Abū Jihād As-Shāmī wrote⁵³; "...At times he (*SalAllahu alayhi wa ssalam*) would even leave his own personal opinion for that of the majority due to the Islāmic concept of *Shūrā*, which he (*SalAllahu alayhi wa ssalam*) dutifully upheld in matters of opinion, but when it came down to matters of values or principles he (*SalAllahu alayhi wa ssalam*) never wavered in standing for the truth. His (*SalAllahu alayhi wa ssalam*) mastery of consultation was also coupled with a strong grasp of the art of persuasion; meaning that he (*SalAllahu alayhi wa ssalam*) rarely had to resort to the option of giving orders to his companions⁵⁴. In fact, with companions who loved and respected the Prophet (*SalAllahu alayhi wa ssalam*) more than any other earthly soul, he (*SalAllahu alayhi wa ssalam*) was always sure to find enough volunteers."

Purpose of Meetings:

- 1) Divine guidance/ method.

وَالَّذِينَ أَسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ
يُنفِقُونَ

"and those who answer the call of their Lord [i.e. to believe that He is the Only one Lord (Allāh), and to Worship none but Him Alone], and perform As-Salāt (Iqāmat-as-Salāt), and who (conduct) their affairs by mutual consultation, and who spend of what we have bestowed on them;" (As-Shūrā: 38)

⁵³ In his book *Strategic Analysis of the Prophetic Sirah* pg. 60-61.

⁵⁴ Al-Bukhārī (No. 2691). Also see the story of Hudhayfah during the Battle of the Trench (Musnad al-Imām Ahmad no. 23382 (al-Arna'uut))

NB: This is the keyword of the Surah, and suggests the ideal way in which a virtuous man should conduct his affairs, so that, on the one hand, he may not become too egotistical, and, on the other, he may not lightly abandon the responsibilities which devolve on him as a personality whose development counts in the sight of Allah.

And in *Bukhārī* we find the following, part of a very long narration from Ibn Abbas (may Allāh be pleased with them both) about someone who said (during the Hajj at Mina), “*If 'Umar should die, I will give the pledge of allegiance to such-and-such person, as by Allah, the pledge of allegiance to Abu Bakr was nothing but a prompt sudden action which got established afterwards.*” And he 'Umar bin Al-Khattāb (may Allāh be pleased with him) got angry and wanted to warn the people about such talk but 'Abdu Rahman bin 'Auf (may Allāh be pleased with him) stopped him to do that when they returned to Medina. Until Ibn Abbas said, "...I saw Sa'id bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while 'Umar bin Al-Khattāb came out, and when I saw him coming towards us, I said to Said bin Zaid bin 'Amr bin Nufail "Today 'Umar will say such a thing as he has never said since he was chosen as Caliph." Sa'id denied my statement with astonishment and said, "What thing do you expect 'Umar to say the like of which he has never said before?" In the meantime, 'Umar sat on the pulpit and when the call makers for the prayer had finished their call, 'Umar stood up, and having glorified and praised Allah as He deserved, he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me..." until he ('Umar) said '...Remember that whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed'...'⁵⁵

- 2) For the aim of exchanging information. Such as feedback from surveillance missions by the mujāhid to his Amir, situations where

⁵⁵ *Bukhārī* vol. 8 bk. 82: **Punishment Of Disbelievers At War With Allāh And His Apostle**
pg.1528-1529.

there is emergency or urgent data such that the mujāhidīn cannot delay for long, and such others.

- 3) Giving orders and instructions to the group members.
- 4) Supervision (follow-up) of members. This covers numerous issues such as the security situation, welfare, any grievances, mentoring/nurturing, helping out on some tasks especially with the new brothers and is some complex assignments, etc.
- 5) Financing and other matters related to it such as distribution of the spoils of war, the leaders meeting to discuss how to fund the jihādi work like the families of the martyrs, operations, etc.
- 6) Planning operations and missions. And here the brothers can meet for instance to scrutinize the surveillance information and then devise a proper operation and all that it requires like an assassination, *Ghanēmah* mission, and the like.
- 7) Conducting study-sessions (*Darusu*). And this jihād of ours is not established but with the pure guidance (from the Qur'ān, the sunnah and the *ilm* of the scholars) which no mujāhid can ignore while carrying out the *ibaadah* of jihād, thus clearly studying and understanding the islāmic teachings related to it is a MUST, rather OBLIGATORY upon the mujāhid regardless of his status, duties and so on.
- 8) Selection of a new leader(s) - *Amir*. This situation though rare, it is of the outmost importance mainly because those present are the cream of the group and thus it is a high-level meeting and as such all the essential requirements must be fully established especially the security detail of such a meeting.

Stages of the Meeting:

- a) Before the meeting.
- b) During the meeting.
- c) After the meeting.

Security Guidelines When Arranging Meetings (All 3-Stages):

- 1) First accurately establish which kind of meeting is required;
 - a) Personal-meeting,

- b)** Frequency i.e. regular e.g. monthly; reserve; accidental or emergence.
 - c)** Informal i.e. blind or check.
- 2)** Establish the venue or location of the meeting, is it;
 - a)** Stationary e.g. building, restaurant/hotel, park, brother's residence, and the like.
 - b)** Mobile e.g. in a car, bus, motorcycle, plane, etc.
- 3)** Perfectly establish the time/period of the meeting;
 - a)** Duration;
 - i. Specified
 - ii. Unspecified
 - b)** Time period;
 - i. Day-time or Night-time.
 - ii. In-future e.g. next week, ten (10) days, next month and the like.
- 4)** What level of meeting is it;
 - a)** Top level i.e. the Amir and the commanders, *Shūrā*, etc.
 - b)** Operational level e.g. among the field commanders.
 - c)** Normal e.g. of those mujāhidīn who are members of the same cell and working on the same task, etc.
- 5)** It is very vital that the brothers be very careful and on the look-out for any enemy surveillance i.e. their spies, informants, spy-devices (in all their types) and the like.
- 6)** It's crucial that the location is selected well and properly communicated to the mujāhidīn and this depends on the security plans in place i.e. it may be that the actual location is only given at the last-hour so as to avoid giving it away to the enemies through their infiltrators within the group and this you can never know. And Allāh is the Best Protector!
- 7)** Select and establish a proper cover (*Sitrāh*) for the meeting for example the dress-code of the attendees of the meeting in a given place and their professions.

- 8) It is EXTREMELY important that the mujāhidīn strictly adhere to the *Shari`ah* rules for the meeting and from the main ones is to control one's anger.
- 9) It is important that the brothers mark-out the various responsibilities (duties/tasks) regarding the meeting .e.g. which brothers are responsible for providing security/guarding(if its needed), surveillance, recording, selecting the location, transport, food and drinks – this one is from the very important one because of the danger posed by poisoning the food/dinks.
- 10) The records (minutes) of the meeting or study notes must be securely attended to because they are a very important part of the evidence for the enemies especially during interrogations and in court – if you ever get that far. So beware!
- 11) Another vital issue about the identity of the attendees is that it must be establish early-on whether it's necessary to hide their identities (face/voice) e.g. using masks from one another or not. This matter is very essential during the training sessions for either the trainer (or Shaykh) and the trainees. Since it is better that their identities remain secret so as not to expose the jihādi work.
- 12) While selecting the location it is paramount that the brothers choose one where it is very difficult, rather impossible for the spies/informants to spy on them. Overcrowded places might do the trick depending on the *waaqie*.
- 13) What form or mode/means of communication is used for the meeting and all that which is related to it? For instance, informing the brothers about the location, time or topic/purpose of the meeting as well as during the meeting itself and likewise after it?⁵⁶
- 14) The number as well as the level of those to be present at the meeting must be put into consideration as it will definitely affect some of the most important elements of the meeting such as the security detail, the venue, time, confidentiality of the meeting to other group members, e.t.c.
- 15) And these concerns which are associated with the location/venue MUST be carefully looked at;

⁵⁶ The brothers must be very cautious on this issue lest the intelligence agencies get knowledge of the meeting details and the brothers are rounded-up like chicken and grasshoppers!!!

- a) Easy as well as secure access and exit to the designated location. This includes the road/route to and fro the location, the design/style of the building's construction e.g. the doors, gates, windows, ceiling, etc. Also alternative or multiple routes to it such that the brothers do not have to arrive or depart using the same routes (roads/streets).
- b) It MUST not be near any security centers like police stations and the like. Also it MUST not be one which is under the surveillance of the enemy security agents.
- c) Monitoring the location *wāqie* at all times - stages of the meeting.
- d) Removing and destroying any evidence at the meeting venue after it has been completed such as papers used, cups/bottles, chairs/mats, etc. anything that the intelligence agents can use to trace you and your intentions!
- e) Vacate the location immediately after finishing the meeting.
- f) Beware of spy devices at the location especially the hidden and visible cameras (recorders) such as the CCTV cameras even on the streets/roads to near the location.

16) The following are some of the precautions that the mujāhidīn intending to meet must wisely think through;

- a) The appearance and clothing must not raise any suspicions at the location or the near-by areas. This is particularly important as regards islāmic look like the special prayer mark on the forehead, the beard, trimmed trousers, certain expressions like the *Ssalaam*, *Insha'Allāh*, *bārakallāhu fikum*, *Allāhu Akbar*, and such others.
- b) The brothers must not arrive or depart at the same time as well as using the same routes (street/road). It's even advised that the route used when leaving the location must be different from the one used for arrival.
- c) It's VERY IMPORTANRT that the brothers keep time and in case of any delays then it's good that proper measures are used to adjust the details.
- d) It's STRONGLY advised that the brothers do not come with any electronic devises especially the mobile phones and

laptops as these can easily be used by the enemy intelligence to locate and record the meeting details. In case one comes with it then its COMPULSORY that he informs the brothers concerned (with the security of the meeting) so as to avoid any suspicions amongst the mujāhidīn.

- e) The brothers MUST NEVER attend meetings while in possession of their real identification documents (IDs or Passports) rather these must be false. In case there is need to register one's details like some hotels then it is paramount that all this is done using the false identity.

17) Lastly but not least, it is VERY IMPORTANT that the brothers properly establish all the mandatory contingency measures .e.g. if one of the brothers delays to arrive, or if the enemies enter upon them, if the location/venue of the meeting is compromised before the meeting starts, postponement of the meeting, alternative plans (e.g. routes of arrival, escape, covers, e.t.c), and these are many, so please, beware my beloved brother! - Plan accordingly and always be cautious of conducting your affairs in haste...!!!

4] Travelling - Means Of Transport

فَابْعَثُوا أَحَدَكُم بِوَرِقَكُمْ هَذِه إِلَى الْمَدِينَةِ فَلَيَنْظُرْ أَيْهَا أَزْكَى طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِنْهُ وَلْيَأْتِطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا (19) إِنَّهُمْ إِنْ يَظْهِرُوا عَلَيْكُم بِرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبْدَأُ (20)

“...Now send ye then one of you with this money of yours to the town: let him find out which is the best food [to be had] and bring some to you, that [ye may] satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you. For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity.” (Al-Kahf: 19-20)

Security Guidelines Related To Travelling:⁵⁷

- 1) In urban warfare, the most advantageous form of transport is a motorcycle. You can drive through traffic, go through narrow paths, and is relatively cheap if you need to dispose it off. Thus the Mujāhidīn must master its use.
- 2) The car documents (logbook and the like) clearly show the identity of the owner since some of what is indicated on them is the name, photo, addresses, contacts, etc. of the owner? They also have a devise they use to track any wanted vehicle on the road/street.⁵⁸
- 3) The car engine and body have their own unique identification numbers which differ from each car. These figures are not easily destroyed even if the car has been burnt or exploded and may still be visible since they are imprinted on the engine. Using these numbers e.g. the car engine number to trace the car's real number plate, then from there the owner's identity is revealed, his addresses, contacts, etc. this includes all those people who have ever owned that car.⁵⁹ At this point is very clear to the brothers to NEVER use their personal cars, other brothers or the close friends or any relatives for jihādi work especially for operations involving car/motorcycle bombs/explosions. This warning also covers those cars which were in the past used to transport weapons, even if the brothers use new/false plates as well as logbooks and the like. **NB:** it's advised that the brothers use cars and the like that have been captured/stolen from the government of kuffar or those which were bought and registered using false documents and identities.⁶⁰
- 4) Beware not to use any automobile whose owner who is under suspicion or under surveillance, such that if the brothers use it to travel to a certain location or building, it might be spotted by the security personnel especially those that are delegated to spy or inform on the suspected brother to their bosses at the security and

⁵⁷ These cover all travelling and transport means like foot (pedestrians), vehicles, motorcycles, train, air and water transport.

⁵⁸ Multiplex Co. which manages parking in the city center has a similar device to track any defaulters of parking fees. It has a camera which is positioned on the car bonnet (Pick-up Double Cabins).

⁵⁹ These details are all present at the traffic police centers and the revenue authorities as well.

⁶⁰ The mujāhid must know that it is HARAAM to steal that which belongs to the Muslim(s). And in case they borrowed the car or any such other and damage was caused to it, then it becomes incumbent upon them to compensate the owner.

intelligence centers. Thus the unknown brothers are revealed as well as their moves, routes, networks and meeting places/bases.

- 5) NEVER carry out any conversation especially on jihādi work in the car or other such means of transport. This is more critical if the brothers involved in the conversation are under surveillance. You never know whether the intelligence personnel have planted spying devices in the cars or the transport means used.
- 6) For personal cars, then all documents must be real and not fake or falsified. This is because the intelligence people might start suspecting the brother of criminal intentions and as such start investigating him and putting him under constant surveillance.⁶¹
- 7) When using a 'get-away' car;
 - a) Make sure the car is parked and facing the direction you intend to leave by.
 - b) Keep the car engine on whilst waiting for the brothers to escape. This means you do not switch the engine on only when the brothers get into the car in order to preserve the fuel. The reason you do this to avoid any potential problems that may occur when trying to switch a car on.
 - c) Make sure the driver knows the escape route and the area he will be driving in, through or to.
 - d) Avoid using a direct route to your destination. As these tend to have more police presence and also have CCTV that can later assist the police in the investigation on the operation.
- 8) And below is a summary of the other vital precautions on this issue (travelling and transport means);
 - a) The car used must have all the necessary traffic requirements e.g. valid drivers' permit, good car condition, license, etc.
 - b) Never move with any suspicious items not common or usual in your area or even your work/profession on your ID.
 - c) Always maintain the traffic rules.

⁶¹ The brothers must be aware of one important fact here: "not all possessions of the mujāhid must be under false identity" – this ruling covers all aspects of his life.

- d)** Avoid being the cause of disruptions and arguments with fellow road users; motorists and the pedestrians alike.
- e)** Always maintain the work car or other transport means in the best mechanical condition.
- f)** The brother must travel with a single ID or similar personal documents so as not to raise any suspicion.
- g)** Avoid asking for directions as this will clearly give the people in that area or the ones that you are travelling with the impression that you are not from that area and they will start to look at you in a different way i.e. suspiciously, especially given the current fear of terrorists!
- h)** Most of the people working in the transport system (bus/taxi and special-hire drivers, bodaboda cyclists, administrators, e.t.c) are spies and informants. Some are actually security/intelligence officers disguised as normal staff.⁶²
- i)** The operation vehicle should not be taken to large fuel stations so that it would not be detected by the security apparatus.
- j)** Avoid any conversation on jihādi work while inside or near the vehicles because you never know if they are wired with electronic spy devices.
- k)** Always establish the situation/condition of the route/road you want to use so as not to fall into security check-points unaware. Either you cancel the journey or use an alternative (safer) route.
- l)** Never travel with weapons unless it is EXTREMELY important and this must be with the highest alertness and precautions.
- m)** Move with the relevant currency/money such as small change to facilitate easy travelling. Also avoid moving with foreign money/currency as it is not easy to find exchange centers everywhere and this can also lead to informants and spies among whom you are travelling with to start spying on you.

⁶² They are given phones or recorders to carry out their missions so beware of talking with or close to them.

- n) Always analyze and properly study the *wāqie* - current situation in the area you intend to travel to or through e.g. distance, alternative routes, transport fares, weather, security, people; their culture, language, etc.
- o) Employ efficient strategies to monitor any surveillance on you as well as how to put them off.⁶³
- p) Select relevant means of transport as well as the time/period of travelling based on the right analysis like the available funds, *wāqie* of that area, purpose of travelling there, available transport means, etc.
- q) For the brother driving or riding, it compulsory upon him to clearly study the area's transport situation e.g. traffic size and rules, common car types, security check-points.
- r) Be careful of personal details you carry with you before, during and after your journey e.g. IDs, documents, DNA evidence - A way to do this is by covering your entire body with clothes (i.e. don't wear a t-shirt as your arms may be exposed), use gloves, cover the hair with a hood, etc.
- s) Most stations (bus, taxi and train), bodaboda stages and airports are filled with security agents both in uniform as well as casual clothing. They are usually disguised as hawkers, travellers, beggars, kiosk attendants, etc. and they try to befriend the normal travellers so as to get their personal (name, occupation, tribe, religion, and e.t.c) and travel details (to/from where, how often they use this/that route, purpose, e.t.c).
- t) These stations are also monitored by both hidden and visible CCTV cameras which take photos⁶⁴ as well as record video and audio within and close to the station/airport. They also have x-ray detectors and every person entering the station/airport must pass through them.

⁶³ Change transport means/route, disembark before/after actual destination, while driving/riding; stop abruptly and check if there is any motorist following you, while walking drop something useless and see if anyone picks it up, cross the street/road at its most busy part and walk in the opposite direction, etc. etc. etc.

⁶⁴ Particularly the regular travellers (those whom they are suspicious of) using specific routes at specific times (days of the week or month)

- u) As regards check-points and roadblocks it's important to know that they have female officers to search the women, so please be careful at all times!
- v) It's very common for the security agents to conduct unexpected random searches at the stations and travel routes well equipped with detectors and sniffer dogs (to find explosive materials, drugs e.g. heroin and cocaine).

5] The Internet

We all understand the importance of our personal security in wake of kuffar's crusade against Islam. Part of this security is our 'internet security' or in other words I would say how 'anonymous' we are while using internet. In our normal everyday internet activity when we are not very careful, we leave kind of like finger prints on every website we visit. If these finger prints are accumulated and analyzed then we can be easily 'profiled'. People can know our interests, habits, and much more. 'Tor' is quite a good software to maximize you hiding but of course no software can provide 100 % anonymity. It's only Allah (SWT) who protects us 100 % from kafirs so that they never know where we are actually. But we need to take our precautions as well, therefore, use of 'Tor' to maximize your anonymity on internet is strongly recommended.

Suppose if 15-20 years back any kāfir would had come to your home and asked you that he needed information about our name, family details, sons, daughters, sisters, wife, brother, our and theirs education, qualification, salary they earn, habits, schools or universities they go ... what would had been our response? Naturally we would have kicked him out of our place. But this what kafirs knew as well. So they made a clever plan to collect all the data from people and today we are happily providing them this information without them asking (a kind of fitnah I think).

They know what person's name is, where he lives, his sons and daughters, brothers and sisters, all details of his wife (facebook.com), where he work and since when he is working there. They know when he changed job (linkedin.com) or what his career

plans are. They even want to know what he is thinking (twitter.com) and he is telling them all of this, his wife, his brothers, his sisters, his sons, his daughters, most of Muslim Ummah is telling them this. *Subhan'Allāh!* What is the point of making personal profiles on Facebook or Orkut or Twitter? What is the purpose of voluntarily making them identify each and every member of our family WITH A PHOTO? So brothers and sisters, I request you not to provide unnecessary information to kafirs as it will be ultimately used against you and Allah (SWT) warns us about trusting Kuffar. He (SWT) knows them better than us so let us obey Him (SWT) if we want His Protection and Mercy.

Now there is something called 'Geo-location' which you transmit whenever you visit a site whenever you are 'NOT using 'Tor'. These websites can even trace you back to your home and unfortunately these kafirs have kept these features hidden in different internet browsers and by default value they all are 'yes' to 'transmit my geo-location'.

What is Geo-location?

Geo-location is the identification of your actual geographic location in the real world using information that your computer or cell phone/mobile phone sometimes unknowingly supplies. Geo-location is a rather secret feature of some browsers and toolbars. It allows the creator of that program to get a fix on the location of your computer to within a few meters of where you actually live.

Mentioned below is list of some browsers and for each a method is given as how to disable this feature;-

[Apple Safari:](#)

- Go to the 'Display a menu of General Safari settings' (the little cogwheel on the right of the toolbar)
- Go to 'Preferences'
- Go to 'Security'
- Uncheck 'Allow websites to ask for location information'

Comodo Dragon:

- Go to the 'Customize and control Comodo Dragon' icon (the little grey wrench on the top right)
- Go to 'Options'
- Go to 'Under the Bonnet'
- Choose 'Content Settings'
- Choose 'Location'
- Check 'Do not allow any site to track my physical location'

Facebook (initially just for the iPhone client):

- Go to Privacy Settings
- Click 'Custom'
- Click 'Custom Settings'
- Disable 'Places I check in'
- Disable 'People here now'
- Disable 'Friends can check me in to places'

Flock:

[a] Flock from version 3.0 is based on Google Chrome and therefore needs the same steps to disable geo-location

- Go to the 'Customize and control Flock' icon (the little gray menu-like icon on the top right)
- Follow the steps as described by Google Chrome

[b] Flock up to version 2.6 is based on Mozilla Firefox and therefore needs the same steps to disable geo-location.

Google Chrome:

- Go to the 'Customize and control Google Chrome' icon (the little blue wrench on the top right)
- Go to 'Options'
- Go to 'Under the Bonnet'
- Choose 'Content Settings'
- Choose 'Location'
- Check 'Do not allow any site to track my physical location'

Google Gmail:

Gmail has rudimentary geo-location that is in effect a safety feature. It warns you if another user has logged into your account and from where.

- Scroll down on your Gmail page until you reach 'Last account activity: 0 minutes ago on this IP (xx). Details.'

- Hit 'Details'

- Scroll down

- Check 'Never show an alert for unusual activity'

Google Toolbar:

- Go to the 'Adjust Toolbar options' icon (the little blue wrench on the right of the toolbar)
- Go to Tools
- Uncheck 'My Location'
- Hit 'Save'

Internet Explorer 9: (Update)

- Open Internet Explorer
- Click Tools > Internet Options > click 'Privacy tab'
 - Under Location select "Never allow website to request your physical location", click "Clear Sites" and click "Apply" followed by "OK" to save changes.

Mozilla Firefox:

- Type 'about:config' in the address bar (without the '')
- Discard the warning by hitting 'yes'
- [1] Scroll down until you reach 'geo.enabled' or you can simply search for 'geo.enabled'
 - Double click the item and it will change from its default value 'True' to 'False'
- Scroll down until you reach 'geo.wifi.uri' or you can simply search for 'geo.wifi.uri'
 - Right click the Value of 'geo.wifi.uri' and click 'Modify'
 - Type in 'localhost' and hit 'OK'

NB: Please note that Mozilla Firefox Browser in Tor package is already configured to not to transmit your Geo-location. So no settings are required *Insha'Allāh*.

Mozilla Thunderbird:

- Go to 'Tools'
- Go to 'Options'
- Go to 'Advanced'
- Hit 'Config Editor'
- Discard the warning by hitting 'yes'
- Scroll down until you reach 'geo.enabled' or you can simply search for 'geo.enabled'
- Double click the item and it will change from its default value 'true' to 'false'

Opera:

- Type 'about:config' in the address bar (without the '')
- Scroll down until you reach 'geo-location'
- Uncheck 'Enable geo-location'
- Hit 'Save'

Pale Moon:

Pale Moon is based on Mozilla Firefox and therefore needs the same steps to disable geo-location.

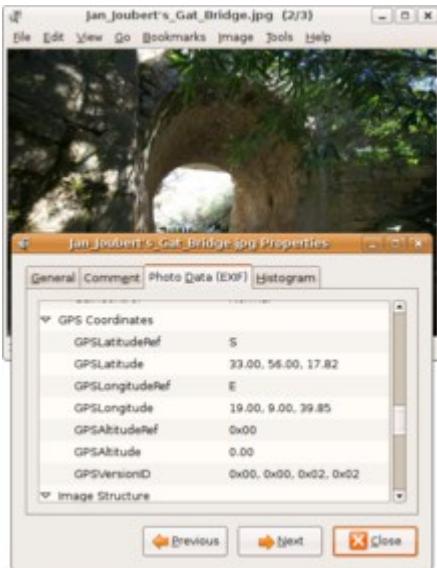
Twitter:

Twitter has its Geolocation feature unchecked by design as it should be.

- Go to Settings
- Check if 'Tweet Location' [] 'Add a location to your tweets' is unchecked

Insha'Allāh after these settings your browsers are set to not to send your geo location and will prevent you from sending 'unnecessary' information about your location to kafirs. After all they do not need to know everything we do. If you want to check if your browser is sending your location or not then you can visit this website; <http://benwerd.com/lab/geo.php>

Scrubbing Metadata (Geo-Location Data) From Image Files



Geo-tagging (also written as Geo-Tagging) is the process of adding geographical identification metadata to various media such as a geo-tagged photograph or video, websites, SMS messages, QR Codes or RSS feeds and is a form of geospatial metadata. These data usually consist of latitude and longitude coordinates, though they can also include altitude, bearing, distance, accuracy data, and place names.

<https://en.wikipedia.org/wiki/Geotagging>. Web Photos That Reveal Secrets, Like Where You Live - <https://www.nytimes.com/2010/08/12/technology/personaltech/12basics.html>

How to remove this metadata from JPEG images:

Windows;

Download the following program:

<http://jpeg-scrubber.com>

Another way to do this is via the manual method:

Use Paint program or any other photo editing software, open the .jpg file and save it as BMP or PNG (these don't have metadata attached to them) and then save again as JPEG.

Instructions for Ubuntu;

Open Terminal

Enter following commands:

Code: sudo apt-get install exiv2

(Press y then enter when asked)

This will install jhead, the program that will accomplish this. Once you have installed it you can either find out more info on it by typing:

Code: `man exiv2`

To do this we will move to the directory our images are in:

Code: `cd Pictures`

(this moves to folder called pictures) IF you are wondering what folder are in your current directory you can type

Code: `ls`

Now we can either remove the meta data from all images:

Code: `exiv2 -d a *.jpg`

Keep in mind if you have any .JPG / .JPEG / .jpeg remember to run for each one. Example:

Code: `jexiv2 -d a *.JPEG`

If all files in that directory are jpeg images you can type

Code: `jexiv2 -d a *.*`

General Browsing Safety

Basic Rule: Always browse in "Private Mode" so that fewer traces of your web history remain on your HDD. Opera, Chrome, Firefox, Safari, and Internet Explorer all include a form of Private Browsing.

Using a free VPN will ensure your privacy in most situations online. If possible, use USB drives. You can nuke them if needed and it leaves no traces on your hard drive. Use a different VPN for each of your online personas. When checking real email accounts, Facebook, use a different VPN than from the one you use for Anonymous activities. Recycle your online accounts as needed. A virtual name is just that, something people use to refer to you in given situations. When creating accounts, use VPN or TOR bundle that will give a bogus origin as well and make use of the Throw-away-emails.

Useful (mandatory) plugins/extensions for Firefox:

- BetterPrivacy (Removes persistent cookies from flash stuff >> *.sol).
- NoScript (blocks Javascript).
- AdBlock Plus (blocks Ads) (Subscribe to Easylist and Fanboy's List).
- Element Hider for Adblock Plus.
- Ghostery (tracking pixels).

- TACO (More adblocking).
- Redirect Controller.
- Refcontrol.
- WorldIP (know your country, know your rights).
- Flagfox.
- GoogleSharing (GoogleProxy, i use it because Google is censored where i live, anonymizes the search) - Scroogle.org is also a very viable (and worthwhile) alternative.
- User Agent Switcher: Sends bogus browser identity to servers.
- Optimize Google: Allows blocking loads of scum Google uses to track searches.
- Outernet explorer (MacOS): Searches for a whole pile of shit on the net every 10 seconds or so, ensures anyone tapping packets will have a hell of a time.
- <https://www.eff.org/https-everywhere>: automatically loads https on a site if available.
- Scroogle SSL search (Google anonymously): <https://ssl.scroogle.org>

Some Important Links:

Pastebins:

- <http://pastebin.com>
- <http://pastebin.de>
- <https://www.pastee.org> (lets you encrypt your stuff, have a fucked up SSL-certificate)
- <http://tinypaste.com>

Information about websites:

- <http://www.robtex.com>
- <http://news.netcraft.com>

Throw-away-emails:

Use them for registering activist related email-/Facebook-/... accounts.

- <http://10minutemail.com>
- <http://www.sofort-mail.de>
- <http://www.trash-mail.com>

- <http://www.guerrillamail.com>
- <http://www.spam.la>

Portable Software:

Portable software is software, that you can run from an USB drive, so that it leaves nearly no traces on your computer.

- <http://portableapps.com>
- http://portableapps.com/apps/internet/firefox_portable
- <http://portable-i2p.blogspot.com>

Proxies:

You may use them in conjunction with a VPN.

- <http://www.freeproxies.org>
- <http://www.socks24.org>
- <http://www.samair.ru/proxyVPN>
- <http://cyberghostvpn.com>
- <http://hotspotshield.com>
- <http://proxpn.com>
- <https://anonymityonline.org>
- <http://www.swissvpn.net>
- <http://perfect-privacy.com>
- <https://www.ipredator.se>
- <http://www.anonine.se>
- <https://www.vpntunnel.se>

I2P

- <http://geti2p.net>

Chat for more info about I2P; The channels #i2p, #i2p-chat and #irc2p are supported.

- <https://www.awxcnx.de/i2p-irc-en.htm>

Tor Onion Router

- <http://www.torproject.org>

Privacy Box:

The PrivacyBox provides non-tracked (and also anonymous) contact forms. It is running primarily for journalists, bloggers and other publishers. But it is open for other people too. Think electronic mailbox.

- <https://privacybox.de/index.en.html>

Sending anonymous email:

- <https://www.awxcnx.de/mm-anon-email.htm>

Free and uncensored DNS-Servers:

- 87.118.100.175 (Ports: 53, 110)
- 94.75.228.29 (Ports: 53, 110, HTTPS-DNS, DNSSEC)
- 62.75.219.7 (Ports: 53, 110, HTTPS-DNS, DNSSEC)
- 87.118.104.203 (Ports: 53, 110, DNSSEC)
- 62.141.58.13 (Ports: 53, 110, HTTPS-DNS, DNSSEC)
- 87.118.109.2 (Ports: 53, 110, DNSSEC)

To see whether you're using them properly, open your browser and type http://welcome.gpf into the address bar. If you're using them you should see a website saying "*Congratulation You are using a censorship free DNS server!*" Else, you failed.

A pdf doc has been made by members of Anonymous who wanted to share their experience. The document is available here: <http://www.pdf-archive.com/2011/02/20/sikrit0-2-0/> and fills over 70 pages about everything you need to know to stay anonymous on the internet.

Note:

I tried to create a small check list here to get an overview about actions you could do, to prevent some security risks if you are visiting jihadi media websites and forums *Insha'Allāh*.

A general rule at the beginning:

If possible, always use SSL / https to log into a forum!

Accept the Cert of the website / forum only for that particular session.

1. Anon browsing:

Use an IP hiding solution like; TOR / TOR Browser bundle, Proxy VPN, SSH

2. The Browser (example: Firefox):

Prevent leaking through scripts with add-ons like; noscript, QuickJava, Adblock plus, TrackerBlock, No-Referer, HTTPS Everywhere, Force TLS, e.t.c. Clean cookies, Browser cache and so on with add-ons like; Clear Cache, Click&Clean

IMPORTANT- Disable "Location Tracking" in the Browser settings! And this has been previously given above. Additional use the "private session" option inside Firefox. Some sites are not working properly with this setting, so you have to figure out if you are able to use it *Insha'Allāh*.

To go to private mode on Firefox: Ctrl+Shift+P

Also download the Tor Add-On button for FireFox

To go to private (Incognito) mode on Chrome: Ctrl+Shift+N

3. Temp files (example: Win OS):

Wipe off local temp files with tools like; CCleaner, Privacy Eraser Eraser, etc.

4. General hints:

- Do not use MS Internet Explorer if possible. Good Browsers are Firefox, Opera, and Iron Browser (for example)
- Flash, Java and PDF are some of the threats you have to take care of!
- Do not use Adobe Reader if possible. YOU DON'T NEED ADOBE and you don't need a 50-100 MB install, messing your system registry up, permanently tries to update, connects to the Adobe servers (even if you don't know this), has several security flaws every 2 months and needs minutes to load, if you disable the quick

starter or have an older computer. Use "Foxit Reader"⁶⁵, or "Sumatra PDF"⁶⁶, or "PDF-XChange Viewer"⁶⁷, or "Nitro Reader 2"⁶⁸, or "Perfect PDF 7 Reader"⁶⁹ (as examples) instead of Adobe Reader. Here are 3 freeware PDF printers *Insha'Allāh*; Bullzip PDF Printer - <http://www.bullzip.com/products/pdf/info.php>, PDFCreator - <http://www.pdfforge.org/download>, PrimoPDF - http://download.cnet.com/PrimoPDF/3000-18497_4-10264577.html Such a PDF printer driver is needed if you want to create a PDF.

- Disable Flash and Java if you don't need it! With the "QuickJava" add-on for Firefox, you could easily switch it on/off if needed. Additional you are able to disable image loading as well (good for slow connections).

5. Some additional resources:

Portable versions of useful software - Open source:

<http://portableapps.com/apps>

Add-ons for Firefox Browser:

<https://addons.mozilla.org/en-US/firefox/>

True Crypt Tutorial

<http://www.truecrypt.org/docs/tutorial>

A link to 10 free vpn products

<http://techpp.com/2009/07/09/top-5-free-vpn-clients/>

Link to tor

<https://www.torproject.org/>

Hide IP mega pack

<http://www.mediafire.com/?8iv6bow547yn46n> ---- last time I checked the link was working well.

Use SANDBOXIE to test the link without worrying about viruses

⁶⁵ http://www.foxitsoftware.com/Secure_PDF_Reader/

⁶⁶ <http://blog.kowalczyk.info/software/sumatrapdf/download-free-pdf-viewer.html>

⁶⁷ <http://www.tracker-software.com/product/pdf-xchange-viewer>

⁶⁸ <http://www.nitroreader.com/download/download.aspx>

⁶⁹ <http://www.soft-expansion.com/index.php?p=pdftech/pdfqr>

<http://www.sandboxie.com/>

The following are services which allow you to quickly generate an email address that can only RECEIVE emails. You cannot send emails with these. Use them when you need to quickly register to a web service and don't want to give your regular email address.

www.mailinator.com, www.yopmail.com, www.no-spam.ws, www.guerrillamail.com To make a new address in Mailinator type [yourID].mailinator.com in the address bar and press ENTER. Then you will see this line: Alternate Address for this Inbox: M8R-c4emy8 @mailinator.com. So you can give this address: M8R-c4emy8@mailinator.com. Now the mails can only be viewed using the main address with the ID you've given, not the alternate.



THE BASE: SAFE-HOUSE

Area of Residence (Apartments - Home or Workplace and the Hiding Places)

"We must move the training to every home, district, and valley of the Muslim countries via spreading the methodology and its details, especially the military ones. We must also spread the lessons for using weapons and using fighting techniques in the comprehensive military operations to the whole of the Islāmic Ummah; men, youths, women, and children. This issue is seriously logical because you cannot put the whole Ummah inside the bases. However, it is possible to put the bases in the Ummah, its homes, and its districts."

- Shaykh Abū Mus'ab As-Sūrī (may Allāh protect him) -

Definition of Bases (Safe Houses):

These are apartments, hiding places, command centers, e.t.c in which secret operations are executed against the enemy. These bases may be in cities, and are [then] called homes or apartments, and are [also] called hiding places or bases. They may be in mountainous, harsh terrain far from the enemy. During the initial stages, the Military Organization usually uses apartments in cities as places for launching assigned missions, such as collecting information, observing members of the enemy establishment, etc. Hiding places and bases in mountains and harsh terrain are used at later stages, from which jihādi groups are dispatched to execute assassination operations of enemy individuals, bomb their centers, and capture their weapons. In some Arab countries such as Egypt, where there are no mountains or harsh terrain, all stages of jihādi work would take place in cities. The opposite was true in Afghānistān, where initially Jihad work was in the cities, then the warriors shifted to mountains and harsh terrain, there they started battling the Communists.

While asserting the dependency on the manner of the training in secret homes and small secret mobile bases the mujāhid Shaykh

Abū Mus'ab As-Sūrī (may Allāh protect him) said⁷⁰ about these bases; "The secret Jihadi organizations used this manner in all Jihadi experiences. Rather, it can be said that this method is fundamental in preparing all secret organizations and guerilla warriors throughout the world. Although this method only allows training on light and personal weapons and allows some lessons on how to use explosives and weapons to use in the first stages of guerilla warfare, it is proven that this method is highly effective. The basic principle, as we will explain in guerrilla warfare operations, is having moral motivation and the will to fight; not to increase the knowledge of weapons which are not used by the mujāhidīn practically. Through these methods, the trainees learn how to disassemble and reassemble the weapons, and how to use and shoot them theoretically. They will do this practically and perform limited shooting in an empty area, cave, or in an enclosed part of a house that is sound proof. Most of the first shooting done by the trainee is performed during actual fighting operations. The mujāhidīn used this method in the Syrian Jihadi experience from 1975 to 1982 and it was very useful and successful. Indeed some of the mujāhidīn were able to kill some of the apostates and their helpers in their first actual shooting operations. They developed their skills through actual operations and it was a unique experience. Similarly, this happened in Jihadi experiences in other countries..." and he, may Allāh protect him, went on to elaborate; "...From the experiences of training in houses, the level of the military preparation was relatively low. However, the level of security was very high because this training happened in a very secret and precautionary environment. Also the ideological and moral training was high and it was reflected in the Jihadi ideological and political understanding. It was also reflected in the theory of Jihadi guerilla warfare, especially in our Jihadi experiences in Syria, Egypt, Libya, Algeria, Morocco, and others.... We saw that the subjects that we taught in houses proved to be important, especially the educational and ideological ones. And in certain situations the cell was able to establish limited and mobile bases. This made the operational circle to be complete and to be the model of best preparation, even if it did not reach a high military level. That (attaining the model of best preparation) is because there were no political and security restraints, like the case of moving abroad to training."⁷¹

⁷⁰ *The Global Islamic Resistance Call* Ch. 8 Sec. 6 The Theory of Training in the Global Islamic Resistance Call: Secret Training in Homes.

⁷¹ Ibid pg. 15-19.

Purpose of the Base (Safe-House):

- 1) Training - *Tarbiyyah* (both theory and practical). Our theory in this training depends on the following principles:
 - a) Focusing on the ideology and methodology of preparing and developing the will to fight and the morale regarding this.
 - b) Focusing on the understanding of the theory of Jihādi guerilla warfare or also called the '*war of the weak and oppressed*'.
 - c) Spreading the methodology of the ideological, military, and theoretical training in our Ummah using all means (i.e. internet, pamphlets - *Risāla*, word of mouth, etc.)
 - d) Dependency on the manner of the training in secret homes and small secret mobile bases.
 - e) Developing fighting abilities through Jihādi operations and joining the battlefield.
- 2) Hiding and this includes the mujāhidīn (especially the leaders and the 'wanted' brothers) and the possessions of the group like the weapons, ammunition, explosive materials, documents, money, etc. And in this section we have included some information on how to hide and conceal the above and the like.
- 3) Conducting meetings and the like.
- 4) They also serve as set-off points during operations as well as bases where the mujāhidīn return to after carrying out the operations.

Security Precautions for Bases/Apartment

- 1) Choosing the apartment carefully as far as the location, the size for the work necessary (meetings, storage, arms, fugitives, work preparation) is concerned.
- 2) They must be located far from government and security centers. Avoiding police stations and government buildings. Apartments should also not be rented near those places.
- 3) Under no circumstances should anyone know about the apartment except those who use it.
- 4) Construct and maintain your house in a way which is normal according to the area in which it is located i.e. the common construction/style of houses there. This is such that the house does not arouse attraction from the neighbors and any passers-by⁷². Also

⁷² The same applies to the car owned by the brother; it should not be the one which raises the people's heads i.e. their attention.

it important to avoid any style (e.g. paints, roofing, fences, etc.) that might attract the interests of the informants and spies e.g. inquiring about your source of income and the like.

- 5) Preparing secret locations in the apartment for securing documents, records, arms, and other important items.
- 6) It MUST NOT BE located in a criminal environment or neighborhood.
- 7) There must be numerous (alternate) entry and exit options/routes both to the house and the area in which it is located.
- 8) The brothers must use the necessary concealment - camouflage when going to and leaving the house/base. Ensuring that there is has been no surveillance prior to the members entering or leaving the apartment.
- 9) It is preferable to rent apartments in newly developed areas - where people do not know one another. Usually, in older quarters people know one another and strangers are easily identified, especially since these quarters have many informers.
- 10) Establish effective security measures both inside the house/base as well as outside it.
 - a) For instance the house must be built in such a way that it is difficult for anyone to enter without being noticed, or with a high perimeter fence such that those outside cannot see or hear what is going-on inside.
 - b) Preparing ways of vacating the apartment in case of a surprise attack (stands, wooden ladders, secret escape doors, e.t.c).
 - c) Apartments used for undercover work should not be visible from higher apartments in order not to expose the nature of the work.
 - d) Agreement among those living in the apartment on special ways of knocking on the door and special signs prior to entry into the building's main gate to indicate to those who wish to enter that the place is safe and not being monitored. Such signs may include hanging out a towel, opening a curtain, placing a cushion in a special way, etc.
 - e) Ensuring that there is has been no surveillance prior to the members entering the apartment.
 - f) It is preferable to rent these apartments using false names, appropriate cover, and non-Moslem appearance.

g) When renting these apartments, one should avoid isolated or deserted locations so the enemy would not be able to catch those living there easily.

11) Availability of basic household items is also an important factor so as to avoid borrowing from the neighbors which might lead them to come to the house which possess as security risk since the inside of the fence/house will now be known to the public. Such items include those used to make repairs like plumbing, electricity, digging, construction and carpentry. Also the presence of such items eases the living conditions of the brothers using the place.

12) The house must be organized and neat such that it is easy for the brothers to access all that which may be required to any time without wasting a lot time looking for things all over the place.

13) Beware of neighbors especially visiting them since they will also start to come to your place and what is more dangerous than that is that you never know whether they are informants or spies, rather what is common nowadays is that the society is filled with these people so beware and take all the necessary precautions!

14) The brothers must also think over and properly decide whether the base should be mobile or fixed and this depends on various factors such as the money available, the purpose of the base, the number of brothers to use it and the like.

15) A comprehensive cover for occupants and visitors. For example if the cover of the base is a health-center then the brothers using it must have the necessary documents like identification, licenses, as well as the skills. Incase spies come to it they will not be suspicious as there is already a doctor with the relevant skills and can attend to them without any difficulties. In the case of a physician, there should be an actual medical diploma, membership in the [medical] union or so, the government permit, and the rest of the routine procedures known or required for such businesses in that area.

16) The brothers must immediately evacuate from the operational base after operations and destroy any evidence there so as to limit or completely cutoff any threads which might be used by the security agencies to track and capture them.

17) In the case where you suspect of being under surveillance or being wanted, or if the brother you want to meet is under surveillance, NEVER EVER carry out any conversation, especially on jihādi work inside your house, area of residence or workplace.

You never know whether some spy devices (audio and video recorders and tracking devices) have been setup either in your house, around it or your workplace. It is STRONGLY advised that you make any meetings far away from such areas. Some good options are the public areas like the restaurants, shopping malls, universities, bus/taxi parks, etc.⁷³

- 18) Avoid unnecessary meetings and visits especially those brothers with a visible Islāmic appearance (prayer marks on the face, beard, islāmic clothing, e.t.c) as well as those who are being suspected or under surveillance by the security personnel at your home or the workplace as well as the areas close by. And this – cancellation of the frequent visits/meetings must be done in a normal way without arousing any suspicions from the people. If the visits/meetings are needed then it should be with the effective implementation of the required security measures.
- 19) Avoid over-changing your area of residence and work i.e. shifting from one house to another, then form there to another, and so on! The reason being that the informants and spies are always looking out for those new tenants or residents in their areas of work.⁷⁴ If there is a really urgent reason, like if the former residence having been compromised i.e. found out by the *wazaga*⁷⁵ then use the obligatory security guidelines in picking a new residence.
- 20) There MUST NEVER be any sudden change in the mujāhid's appearance (beard, clothing, talking style and topics, etc.) and character/manners. For example the brother with a beard must avoid cutting it off completely at once, rather trim it at proper intervals until it reaches an acceptable size.⁷⁶ It is vital to note here that gradual change of the above i.e. appearance and manner is what must be implemented to avoid rising any suspicions.
- 21) The brother must also advise, rather, discourage his work brothers (especially those who are being suspected by the

⁷³ Check the sub-section of: **Meetings** and the basic security precautions mentioned there.

⁷⁴ The mujāhid must be very alert on this issue, for one of the major security measures advised by the Police and Anti-Terror authorities is that the people should closely monitor new resident/tenants in their areas. This was so especially after the twin bombings in Kampala on July 2010 at Kyadondo rugby grounds and the Ethiopian village bar.

⁷⁵ Spies of Informants for the enemy's security/intelligence agencies – derived from the reptile which blew in the fire that was setup to burn Prophet Ibrāhim (as) and it is reported that the Messenger of Allāh (saw) ordered it to be killed wherever it is.

⁷⁶ The brothers must also know that it can in some cases/areas be safer for the mujāhid to keep both his Islāmic appearance especially the beard so as to avoid causing any suspicions on him in his living and working areas.

intelligence agencies) from visiting or meeting him at his home or workplace (the actual shop/workroom, building and street). If meeting them there is a necessity then there must be adequate security measures like the brothers disguised as laborers (e.g. plumbers, carpenter, etc.), relatives or any other logical cover that might do the trick.

- 22) If there is a telephone in the apartment, calls should be answered in an agreed-upon manner among those who use the apartment. That would prevent mistakes that would, otherwise, lead to revealing the names and nature of the occupants as well as their dealings.
- 23) If you realize or confirm that you are being spied on or that spy devices have been planted in your area (home/workplace). Never ever make any meetings with the brothers there as well as do any jihādi work there. This is so because the intelligence agencies can easily track you monitor all what you are doing as well as record everything taking place. Even you brothers will be tracked and those who were not known or suspected are then revealed. So beware!!!
- 24) Never mention the details (name, location and addresses) of your actual/real working place and living area over the phone. This also applies to the meetings on any jihādi work.
- 25) The mujāhid must also be very alert and careful with the rubbish/garbage leaving his home or workplace. The informants and spies have from among their numerous techniques of searching for evidence, taking rubbish from a suspect's home or office and then searching it for any evidence that they can use to charge him with or even convict him.⁷⁷

⁷⁷ They can even put together paper/documents that have been cut-up to pieces. Check-out the security guidelines on how to destroy evidence and documents in the relevant chapter (DOCUMENTS).

HIDING

This topic could involve hiding wanted/known brothers from the security services. It could either involve moving someone or something secretly from one place to another. Another form relates to the skills of concealing something so as to move it from one place to another such as a letter, a kidnapped government officer, a jerry can of Sulfuric Acid, the Amir (especially when there is a man-hunt for him), and other such scenarios. So the brothers must be very serious, extremely careful and should plan accordingly. If any member of your underground cell is arrested, you must immediately act on the assumption that they will be forced to give information. This means taking precautions, such as going into hiding if necessary.

Factors to consider before storage/hiding:

- 1) First establish the confidentiality and importance of that which will be hidden. For instance is it a wanted mujāhid, a couple of AK-47s, ammunition, explosives' material like chemicals, detonators, money, etc. All the following factors - considerations are dependent or determined by this first element. All illegal documents, literature, reports and weapons (when not in use) must be carefully hidden.
- 2) Is the hiding location/site stationary i.e. fixed (in one place) e.g. underground, in the safe house e.t.c; or is it mobile i.e. the item or individual is hidden in different locations and transferred to other locations depending on the situation and needs?
- 3) What is the format (state) of that which has to be hidden i.e. is it in liquid form, gas or solid form? And this also relates to things like clothing, storage media like CDs, DVDs, Memory and Flash disks, Hard Disks (externals), etc.
- 4) What is the lifetime (duration/expiry) of the material/item to be hidden?
- 5) What is the size or capacity?
- 6) What is the weight – mass of the item?
- 7) Accurately studying the area/site *wāqie*;
 - a) Accessibility – the routes (road/entrances) to and fro the selected location.

- b)** Privacy – is it free from any observation by anyone who is not concerned even those group members who are not related to such matters.
 - c)** Weather – is it rainy or the dry season because some items might be affected by the weather conditions at the selected site. Also if it requires construction, then the brothers will construct it accordingly after ascertaining the weather condition.
- 8) Avoid flashy sites and methods .i.e. those which can easily be identified by even the common people such as the ceiling, and the like. You should also bear in mind the person you are using and the area he is in. For example, if you are in a very poor area, you do not give a young person a very expensive laptop to look after. If he is stopped by police they will ask him many questions concerning it. Also do not hide items in things (containers) that attract attention such as a handy cam or the latest mobile phone.
- 9) What are the available as well as necessary means of delivering/depositing and retrieving the item to and fro the selected hiding site?
- 10) It is also advised that the brothers combine the usage of different hiding methods and tricks as well as locations. This is very beneficial especially when one of the sites or methods has been discovered by the enemies. For instance, If you want to hide explosives or weapons, you can store them in big bags of sugar as an example. If you have a warehouse or store room full of sugar, you will keep about 70% of the bags only sugar. The 30% you will store both sugar and weapons.
- 11) Who is to be responsible for the management and security of the selected location? And here those brothers, who qualify well, especially those possessing the qualities mentioned under **Group Member**, must be selected. And this must be carefully done (the selection of the management personnel) so as to cutoff any disastrous instances. And here we remind the brother reading this compilation about the security detail that was responsible for the safety – and Allāh is the Only Protector! – of the martyred Amir of the Mujāhidīn Usāmah Muhammad bin Laden (may Allāh grant him the status of the *Shuhada*), it was composed of the very best brothers (may Allāh reward them accordingly) and from them is the

current leadership of the mujāhidīn of the Arabian Peninsula⁷⁸ and through them Allāh (SWT) has bestowed the Muslims and the Ummah a lot of good news especially in the land of Yemen as well as inflicting very heavy losses on the enemy. We ask Allāh (SWT) to aid them as well as the mujāhidīn everywhere.

- 12) Splitting numerous items. This may help to ease the storage of those items or regards the space required for them as well as being a good trick since all the items cannot be discovered at once or getting spoilt as a result of bad weather or mismanagement. Also If you have to carry many things then you should split them up and not carry them all at once.
- 13) When are those items going to be needed so as to be used? Also when and how they will be transferred from the secret location?
- 14) Appropriately setting up the secret location;
 - a) Construction must be in accordance with all the necessary conditions.
 - b) Contingency measures i.e. in case of discovery by the enemies, emergency transfer, etc.
 - c) Codes/signals and signs/marks to be used as well as their different states i.e. - busy, danger (location is under surveillance), dropped (item has been delivered), picked (item has been received), etc.
- 15) Establishing very effective contingency measures and strategies such as;
 - a) Site change/shifting
 - b) Site destruction
 - c) Site protection
 - d) Confidentiality status within the group
- 16) When carrying letters or similar items, you should not try to hide the container you hiding something inside. If you decide to hide a letter in a watch, do not try to hide the watch as well, as

⁷⁸ The Amir Shaykh Abu Baser al-Wuhayshi (was the personal secretary of the Shaykh, the vice-Amir Shaykh Abu Sufyan al-Azdi, the Military Commander - Qasim bin Yahya bin Mahdi ar-Raymi (Abu Hurairah as-Sana'i), 'Uthman al-Ghamidi (one of the 50 mujāhidīn selected by the Shaykh from al-Farouq Camp to accompany him (at the time of the 9/11 operation) and they headed towards Torgar, next to Jalalabad, in the East of Afghanistan - the same place where the Shaykh gave his famous oath: "**America will not live in peace and security until we live it in Palestine.**" And after securing the Shaykh and some leaders they headed towards Tora Bora (And he was from the very first mujāhidīn to go up the mountain) to meet the Crusader forces. Allāhu Akbar!

this will cause suspicion if the watch is uncovered. Also If sending a parcel, never send it direct to the person.

17) If you are sending a brother with a parcel to deliver and he needs to shave his beard, then he should not shave on the day he needs to travel. As there will be whiteness from where his beard used to be. So he should shave at least a few days before he intends to travel.

18) And we strongly advise the brothers to read the book – *"How to Hide Anything"* – by the author Michael Connor published by Paladin Press, California, USA. It is widely available on the internet. For example one can go to google.com and type into the search-box – *'how to hide anything.pdf'* (minus the inverted comas).



COVER STORY (The Legend)

This is what hides someone when he is working.

Types of cover story:

There are two types of covers; Official and un-official. These both have their advantages and disadvantages.

Official

This is where you get assistance from a country. You get their support such using their diplomatic passports. With such covers, you receive immunity, which means your items will not be searched. You can transfer items and messages easier. However you will be exposed, as everyone will know who you are. You will also be prohibited from visiting certain areas as it may be dangerous for you. It will be easy for someone to follow you, especially if you are using a car. As your car will have diplomatic plates. And this type can no-longer be used by the mujāhidīn after the emergence of the global alliance to fight 'terrorism' also commonly known as the 'global war on terror'⁷⁹.

Un-Official

This are where you are left to make your own cover with supporting documents. You do not get direct assistance from countries or organizations and therefore have to work by yourself or a group. You can move around easier as you are not known. This means it will be more difficult to be followed or tracked. However if you get caught you will be arrested and punished in the country (and to be more clear any country on this planet since all of them are working together to fight the Deen and its advocates). There is even a possibility that you may disappear and no-one will enquire about you (this may occur in countries that

⁷⁹ And it is of extreme benefit that the Mujāhid in this error has a proper understanding of such terms and their like used by the Crusaders and the Jews in their fight against Islām and the Muslims.

have poor track record of human rights, rather, even in those 'known' for their false claims of democracy and human rights⁸⁰).

The Types of Un-Official

a) Deep cover:

These tend to involve professional careers such as doctors, engineers, teachers, etc. There was an Egyptian spy named Rifaat Jamal. He managed to infiltrate the Jewish community in Egypt. He convinced everyone that he was Jewish, using this cover, he managed to get into Israel. He got married and had children in Israel. He spent 33 years with this cover. He eventually became the ambassador of Israel to Germany. He died in Germany. He left a number in his diary, and instructed his wife to call this number if he was to die. When he died, his wife called and it went direct to the Egyptian intelligence. After they buried him in Germany, the Egyptian intelligence came and took him out of his grave and buried him in Egypt. Another interesting story involving cover occurred in Pakistan. There was an imam of a mosque/area which was located very near to a Pakistani training camp. He was imam for the duration of 36 years until he reached the age of 70 years. He had a wife and children in this area. He realized that he had hernia (type of illness around the lining of the belly) and needed an operation. When they began to operate on him they realized that he was not circumcised. The authorities arrested him and began to interrogate him and torture him. He admitted to being a spy - RAW (intelligence agency of India).

b) Normal Cover:

⁸⁰ And I call upon all the mujāhidīn to wake up on this issue (of this double standard and treachery of the Kuffar and the *Murtadeen* on the precious sons and daughters of this Ummah) and respond to the Lord of the all Creation when He - Ta'alah, clearly stated; "... *and so for all things prohibited, - there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. ...*" (*Al-Baqarah: 194*). And the Martyred Imām of the Mujāhidin - Shaykh Usāmah bin Laden, (May Allāh grant him the Lofty status of shaheed), said from among his famous statements, "... don't ask anyone about killing the Americans." And I say that this includes all those allied to them in anyway against this Ummah and they are many and can be found everywhere, so fear Allāh (SWT) and work upon this and don't be among those who sit back!!!! For you, may Allāh (SWT) bless you, might be included in His (SWT) statement of praise; "...*and heal the breasts of a believing people*" (*At-Taubah: 14*) and also elsewhere; "*O ye who believe! Be ye helpers of Allah...*" (*As-Saff: 14*).

When you work anywhere you must have a cover story. It may be a long cover or a very short cover for example you knock at someone's house and the person you are looking for is not in you will need to give a quick cover story as to who you are and why you need this particular person.

Conditions of a Good Cover

- 1) Double cover- This includes being able to change your cover instantly if the need arises. For example if you are on a bus and someone asks you where you are from and you give a town. To your amazement he says he is also from the same town. This leads him to begin to ask more specific questions about the area. You could answer him by saying that your father is from this area, but you live in another area.
- 2) Your cover should not cause suspicion on you. For example you say you are a mathematics teacher, but when he asks you a simple equation you do not know the answer.
- 3) Always have an ID to support your cover.
- 4) Your cover story should last as long as you need the cover. For example, if your cover is that you are only visiting the area for a few days, but then you stay for 6 months, this may bring suspicion on you.
- 5) You should properly think of what kind of cover you will use. Do not just pick the cover straightaway without considering other factors. For example, you quickly decide to use the cover that you are a rich businessman, but you don't even have enough money to buy good quality clothes.

Important Reminder on how to Avoid Capture:

The moment it is known that a brother has been arrested those whose identities he or she could reveal must immediately go into hiding. Most arrests take place because this rule is ignored. Even if it is believed that the arrested brother is unlikely to break this precaution must be observed.

- 1) Everyone must have an "ESCAPE PLAN". This includes an early warning system; assistance; safe hiding place; funds; transport; disguise; new documents of identity.

- 2) Endangered brothers may "lie low" until the threat passes or work in another part of the country or leave the country.
- 3) All links must be cut with a brother who has come under enemy suspicion or surveillance. In this case the brother may be "put on ice" until the danger has passed.
- 4) All documents, incriminating material etc. must be quickly destroyed or removed from storage places known to the arrested brother including from his or her house and place of work.
- 5) All mujāhidīn must be instructed on how to behave if arrested. They must refuse to give away their fellow brothers and strive to resist even under torture. The longer they resist the more time they give their brothers to disappear and get rid of evidence.
- 6) Everything must be done to help the arrested brother.



SECURITY PLAN

This is a set of coordinated, cohesive, and integrated measures that are related to a certain activity and designed to confuse and surprise the enemy, and if uncovered (the plans, members, leaders, bases, and e.t.c) they would be of very great assistance to minimize the resulting dangers (such as arrests, being captured or killed) as much as possible.

Importance of the Security Plan

The work will be successful if Allāh (SWT) grants that. The more solid the security plan, the more successful [the work] and the fewer the losses and dangers. The less solid the security plan, the less successful [the work] and the greater the losses and dangers.

Specifications of the Security Policy -Plan

A number of conditions should be satisfied to ensure that the security plan does succeed. These are [It should be];

- a) Realistic and based on fact so it would be credible to the enemy before and after the work.
- b) Very well co-ordinated, integrated, cohesive, and accurate, without any gaps, to provide the enemy [with the impression of] a continuous and linked chain of events.
- c) Simple so that the members can assimilate it.
- d) Creative.
- e) Flexible.
- f) Secretive.

The Method of Implementing the Security Plan

There should be a security plan for each activity that is subject to being uncovered by the enemy. For example, the brother who is charged with a certain mission might be arrested. It is, therefore, essential that a security plan be designed for him through which he will be able to deny any accusation or charges (true or otherwise).

Likewise, for the group assigned a collective mission, there should be a security plan to which all members are committed and are well versed with all that it demands. Each member would then find out, learn, and be trained in his role to ensure his assimilation of it.

An Example of a Security Plan for an Individual Mission (Training In Tanzania):

- 1) Prior to Departure: Traveling through an airport or border post, the brother might be subjected to interrogation or questioning by the border authorities. It is ESSENTIAL that he is taught the answers to the following anticipated questions and others like them;
 - a. What are the reasons for your travel?
 - b. How did you get the money for travel?
 - c. How long is the travel period?
 - d. Who will meet you in the arrival country?
 - e. What will you be doing in the arrival country?

(There are different degrees of interrogation/questioning)
- 2) During Travel (transit country - Kenya): The brother should be taught the answers to the following questions and such others;
 - a. Why are you going to Tanzania?
 - b. Do you belong to any religious organizations?
 - c. How did you get the travel money?
 - d. Who got you the visa to Tanzania?
 - e. What will you be doing in Tanzania?
 - f. With whom will you be staying in Tanzania?
- 3) Arrival Country (Tanzania): The brother should be taught the answers to the following questions and others similar to them;
 - a. Why did you come to Tanzania?
 - b. How long will you be spending in Tanzania?
 - c. With whom will you be staying?
 - d.
- 4) Transit Country - Kenya (Return): The brother should be taught the answers to the following questions and others;
 - a. What were you doing in Tanzania?
 - b. Are you a Jihād fighter?
 - c. Do you belong to any religious organizations in your country?
 - d. Why did you come to our country in particular?
 - e. Who will you be staying with now?
 - f. How long will you be staying here?

- 5) Return Country (Returning to your Country);**
 - a. What were you doing in the transit country?**
 - b. Addresses and telephone numbers of those who hosted you during your stay?**
 - c. Whom did you visit in your group, and for how long?**
- 6) When Your Travel (intention) to Tanzania is discovered;**
 - a. What were you doing in Tanzania or Kenya?**
 - b. In which camp did you trained?**
 - c. Who trained you? On what weapons were you trained?**
 - d. Who assigned you to go to Kenya?**
 - e. Whom did you contact in that country?**
 - f. What are 'the tasks and missions that you executed in your country?**
 - g. Who else trained with you in Tanzania?**
 - h. How many of your countrymen are in that camp and in Kenya?**
 - i. What are their names and contacts?**
 - j. Who are the group commanders there [in Tanzania]?**
 - k. Where do they live and what do they do?**
 - l. What things do the commanders talk about?**
 - m. E.t.c.**



DEAD LETTER (DROP) BOX

It is a hiding place such as a hollow in a tree or the place under the floorboards. It is used like a 'post box' to pass material between two people or more depending on the situation. To give a definition: A DLB is a natural or man-made hiding place for the storage and transfer of material. It can be a large space for hiding weapons or small for messages. It can be located inside buildings or out of doors; in town or the countryside. It can be in natural spaces such as the tree or floorboards, or manufactured by the brothers, such as a hollowed out fence pole or a hole in the ground. It is always camouflaged.

Types of DLBS:

- 1) Stationary DLBs: Fixed places such as a camouflaged hole in the ground, hollow tree trunk or fence pole, loose brick in a wall.
- 2) Portable DLBs: Containers which can be carried and left in innocent places to be picked up, e.g. discarded cigarette pack, hollowed-out stick or fake piece of rock.
- 3) Mobile DLBs: In different types of transport means (car, bus, train, boat or plane) and are mainly used to communicate between operatives who live far apart.
- 4) Magnetic DLBs: A simple magnet attached to a container increases opportunities for finding places to leave your DLB. With the aid of magnets you are able to clamp your DLB to any metal object such as behind a drain pipe, under the rail of a bridge, under a vehicle, etc.

Conditions of a Dead Letter (Drop) Box:

- 1) The area: This must be a place that will not cause suspicion if you stay for a short while. A good example of such a place is a graveyard (here we are referring to those of the Kuffār mainly because of the way in which they are constructed). The cover you will use in such an area must be realistic. It should also be easily reachable (the only exception is when storing weapons; it should be difficult to get to).

- 2) It must be safe and secure. It must be well concealed from casual onlookers. Beware of places where children play, gardeners work or tramps (e.g. beggars, street-kids, drug addicts, and their like) hang-out. It must not be near enemy bases or places where guards are always on duty. It must not be overlooked by buildings and windows .i.e such that if a brother is hiding or retrieving something then no one is able to see him especially from high rise buildings or landscapes close to the DLB site.
- 3) It must allow for safe deposit and removal of material. The brothers must feel secure about their actions in depositing and removing material. They must be able to check whether they are being watched.
- 4) The place must be okay in keeping with their public image and legend (cover story). It must allow for weather conditions and times of day. DLBs can be exposed or damaged by rain or flooding. Some locations may be suspicious to approach by day and dangerous by night so be careful and plan well when selecting the site/location.
- 5) If it is kept underground, it should not be easily uncovered by a few days of rain.
- 6) It must be easy to describe and find. Avoid complicated or confusing descriptions which make it difficult for your partner to find it.
- 7) (When burying weapons) You should place at least 2 signs to indicate the place. These must not be directly above it; it should be at least 10-15 feet away from it.
- 8) When dropping a letter or something similar you should have signs to give a message to the person that will be picking up. For example, if you leave 2 stones, that means that the item has been dropped, 3 stones means you did not drop it for some reason. These signs need to be appropriate to the area.
- 9) Lastly, but not least, the brothers are STRONGLY advised to use all the relevant security guideline mentioned under the hiding, bases and travelling.

Advantages:

- 1) The two or more brothers don't see each other, thus it is easy to keep the identities of the brothers a secret even to themselves.
- 2) If people do a raid on the area they will only arrest one brother.
- 3) You can keep it anywhere where people frequent, e.g. garden, library, cinema, schools, mall, shopping center, etc.

Disadvantages:

- 1) If you keep the item for a long time, it may get ruined by weather.
- 2) In most cases there is no security or anyone to guard it.
- 3) If it is in an area that is uncommon for people to walk around and someone sees your footsteps, he may follow them and get to the 'hidden stuff'.
- 4) At night it might be difficult to find the exact place.

Things to Look Out For:

- 1) Make sure no one is following you. Make sure you have a very suitable cover story (legend) that explains why you are in the location at a particular time.
- 2) It should be hidden and protected well.
- 3) (Especially letters and similar items) There should not be a long duration between the time the item is dropped and time it is picked up.
- 4) The two brothers involved in this job should have very good timing. The time should be fixed.
- 5) If it is a letter:
 - a) It should be coded and the meaning must be that which is well known to the brothers and not at all to the enemy.
 - b) If packed in something, the packing should not be eye-catching.
- 6) If it is weapons:
 - a) It should be packed well and difficult to open.
 - b) It should already be packed into smaller packages. Don't put it all in one bag or place (such as separating the arms from the

ammunition, the detonators from the main explosive materials, and so on). This is because if someone was sent to pick the items, they should be in bags that are easily carried by someone walking. And more important in case of damage or being found out by the enemies then we won't be losing everything and forced to start from zero!

- c) AGAIN: If it is explosives, never pack the detonators with the main charge of explosives.

7) The person making the drop:

- a) Must be one with the right qualities! So the responsible brother must select the task operative with a lot of cautiousness and thinking.
- b) Make sure you are not followed before you make the drop.
- c) Only put the sign once you have place the item at the designated place. Don't put it before! This is because if you place the sign first, and then go to the place and begin to place the item and then you are forced to leave due to some circumstance. Then this causes the brother who will pick it up to worry as he will suspect someone else has picked up the items. This may cause unnecessary problems for the group.
- d) Once you make the drop you should leave the area immediately.
- e) When you are leaving, make sure you are not being followed.

8) The person making the pick up:

- a) He should pay attention to the signs. If there is a danger sign, he should not go anywhere near the items.
- b) Once he has picked up the items, he should place a sign that he has picked up the items (again, this should only be done once the job is carried out).
- c) He should leave the area immediately.

9) Conditions of the signs:

- a) It should not be placed in an area that can easily become damaged. For example, if you decide to use stones in a child's

play area, then expect that the kids may play with the stones and ruin the sign.

- b)** It should not attract the attention of the people.
- c)** Should not be suspicious.
- d)** The person who makes the drop or pick up should be the only person to put the sign.
- e)** There should be a sign to indicate the drop and pick has been made.
- f)** Before you put the sign, you should confirm that no-one is following you.
- g)** Do the sign only once you have completed the work.
- h)** Never keep the sign near the 'hidden stuff'.

10) 4 types of signs:

- a)** Busy-did not make the drop for some reason.
- b)** Danger-don't make the pickup.
- c)** The item has been dropped.
- d)** The item has been picked up.

Carrying Out the DLB Operation:

The use of the DLB is an operation which must be carefully planned as follows:

Mujāhid A:

- ✓ Prepares material (packaging and camouflaging).
- ✓ Checks route for surveillance.
- ✓ Observes situation at DLB.
- ✓ Places material (if no surveillance).
- ✓ Returns to route to check for any surveillance.
- ✓ Places a signal indicating deposit.
- ✓ Returns home/to base.

Mujāhid B:

- ✓ Sees signal of deposit.

- ✓ Checks route.
- ✓ Observes situation at DLB.
- ✓ Removes material (if no surveillance).
- ✓ Returns route to check for surveillance.
- ✓ Places signal of removal.
- ✓ Returns home.

Mujāhid A:

- ✓ Checks signal of removal.
- ✓ Removes signals.
- ✓ Reports success.

Note: It is **very important** that both A and B adhere to all the security precautions required for the mujāhid himself (appearance, identification, e.t.c), while travelling (checking enemy surveillance, e.t.c) and such others.



FINANCE

The Prophet Muhammad (*SalAllahu alayhi wa ssalam*) said,

"I was sent with the sword until the people worship Allah without attributing partners with Him. My sustenance is given (by Allah to me) under the shade of my spear. The humiliation and disgrace is for the one who disobeys me. Whoever resembles a people is from them."⁸¹ (Ahmed)

Ghanīmah and fai':

These are the two types of wealth that are taken from the enemy. Following is the definition of each:

Ghanīmah is the money taken from the disbelievers by force by the strength of the mujāhidīn and in a way that raises the word of Allāh (SWT).⁸²

Fai' is what is taken from the disbelievers without fighting.⁸³

And the mujāhid Shaykh Abū Mus'ab As-Sūrī, said in his book - *The Global Islamic Resistance Call*:⁸⁴

"Money is the pillar and foundation of Jihād and we understand this from bitter realities. We also realize why the mentioning of Jihād with one's life is parallel with the mentioning of Jihād with one's wealth. In a lot of Qur'ānic verses, Jihad with one's wealth comes first...." He (may Allāh preserve him) went on to analyze the ways of financing in the early stages of the secret jihādi organizations as well as the funding of the jihādi work in the recent past and the mistakes that were made until he said; *"However, the phenomena of the current Jihād has caused the current mujāhidīn to be one of the poorest sectors of the Ummah, and of the completely bankrupt people, tied the Mujāhidīn's status to begging, being needy, and following the one who finances him and who helps him to*

⁸¹ So his (saw) sustenance and the sustenance of his nation after him, is under the shade of his (saw) spear and under the shade of the spears after him.

⁸² Al-Jurjani.

⁸³ *Al-Sharḥ al-Kabīr* by al-Maqdisi.

⁸⁴ Chapter 8; Section 7: The Theory of Financing for the Global Islamic Resistance Detachments:

perform this obligation (of Jihād), despite the fact that in the past they were the best in the Ummah and were of the high-class sector in the Deen and in sacrificing in Jihād..... If we study the battles of the Prophet (SalAllahu alayhi wa ssalam) we will find the goals of most of them were to collect the resources. It suffices for us to look at the first of these battles, the Greater Badr, which Allah, Glory and Exalted is He, called it "The Day of Dividing." This battle was particularly for taking Quraysh's resources in order to replace the emigrant Muslim's belongings (which the Quraysh confiscated when the Muslims emigrated from Mecca to Medina). So the economic factor was very important in Jihād and this advantage of taking the spoils of war was especially for the Prophet (SalAllahu alayhi wa ssalam). It was one of the five special favors given to him (SalAllahu alayhi wa ssalam) which no other prophets received. Likewise, it has been given to his followers after him (SalAllahu alayhi wa ssalam)." And he said; "...The companions of the Prophet (SalAllahu alayhi wa ssalam) marched out to fight by these words. When they conquered countries and saw the fertility of the lands they started to till the lands and the valleys of Palestine. When the Caliph Umar ibn Al Khattāb (rah) came to know about this, he sent someone to burn the harvest and someone to inform them that they were sent as soldiers and mujāhidīn, not as farmers. This was the way the money flowed to the mujāhidīn and to the Islamic nations after them. And it was the primary resource for Jihād which consisted of spoils, Jizya, kharaj of the land, etc. So the cycle of resources is like a cycle of goodness that comes from many sources of Jihād. After this the treasury (Baitul Mal) became full of resources and the Islamic economic cycle was completed. However, if we study the cycle of resources in our current Jihad and its organizations, we will find that it is contrary to the historical financial theory." The Shaykh then mentioned some very beneficial points, thus;

The Method of Financing the Cells - *Thubas*

- 1) Contributions of the mujāhidīn members if they can to establish the detachments.
- 2) Donations without conditions from the mujāhidīn who we know and trust in order to administer the Jihadi detachments.
- 3) Spoils from the money of the disbelievers and apostates so that the mujāhidīn take their portion and the treasury of the detachment gets its portion.

Sources of Spoils (*Ghanīmah* and *Fai'*) (And the Methods for Dividing among the Mujāhidīn)

We will return to our research to say the main source of financing for the Global Islamic Resistance Detachments must be the private money of the Mujāhidīn after launching the war, or by unconditional donations received from the sincerely charitable people. And the following is considered to be spoils (*Ghanīmah wa Fai'*):

- 1) The money of the disbelievers who fight against Islām in their countries or in our countries.
- 2) The money of the apostate governments that cooperate with the occupation forces. But be careful - to protect the blood of the Muslim people who work in these establishments.
- 3) The money of the people who are proven to be apostates and who have an alliance to the disbelievers. And it is clear that these apostates fight against the Muslims. So their money is permissible like their blood because they are apostates.

Distribution of Spoils (*Ghanīmah wa Fai'*)

I asked our Sheikh, Abdul-Qadir, about this at the time of the Afghan Jihād and how to distribute the spoils among the mujāhidīn. And he said the following:

- a) the basic principle for the dividing the spoils which has been given to us by the Qur'an is that 20% of the spoils should be put in the Islamic treasury and 80% of the spoils should be divided among the Mujāhidīn group that captured them (i.e. the spoils).
- b) Make an agreement between the members of the Jihādi detachment before taking the spoils on how to divide them and execute the agreement justly, with the following conditions: The portion of the treasury will not be lower than 20%, and if they think that increasing this amount is necessary in order to fund an operation, then they must make the increase before launching the operation and not afterwards.
- c) If the detachments work under the administration of an organization which supports the general services of the weapons, ammunition, reconnaissance (fact-finding), media, etc. they should

give a portion to every member in this organization by agreement also between the leadership of this organization and its branches.

So the approved manner which we have to divide the spoils taken from the enemy by the resistance detachments is:

- 1) The detachment establishes its private treasury and then deposits in it the contributions of its members, or whatever unconditional support for Jihadi operations it obtains from its close and trusted acquaintances. And also put into the treasury 1/5 (i.e. 20%) of any spoils or what is equal to that in terms of money.
- 2) The detachment members make an agreement among themselves about the financial rules such as: If they want to increase the treasury's portion in order to: support an armament capability, spend on another Jihadi activity, help another detachment, help the family of a Mujāhid who was killed in the path of Allah, or anything else which they see to be in the interest of the Muslims.
- 3) The members of the detachment make an agreement on the rules of dividing a portion for the rest of the members who are not directly involved in the operation of taking spoils, because they are considered supporters of the detachment and by this they complement each other, such as; They can agree to give to every member who executed the operation 3 shares and give 1 share to the one who did not directly participate in the operation. This should be done after giving a 1/5 (or more) to the treasury. Whatever they agree upon must be executed with justice and kindness, and Allah is the One Who gives Success.⁸⁵

And the martyred Shaykh of the Immigrants in the Land of *Hikmah* and *Imān* – Yemen, Anwar al-Awlaki (may Allāh have mercy on his soul) gave some very clear advices on this issue in his article entitled; **"The Ruling on Dispossessing the Disbelievers' Wealth in Dar Al-Harb"**;

"Islam stipulates certain conditions for taking the wealth of the disbelievers. According to our classical scholars, it becomes permissible to take the disbelievers wealth for jihad-related purposes even if one is without an army or an Imam; and even within this there are restrictions. Due to

⁸⁵ *The Global Islamic Resistance Call*: Chapter 8; Section 7: The Theory of Financing for the Global Islamic Resistance Detachments.

the unfamiliarity of some on this subject, I felt the need to clarify this. The Messenger of Allāh (SalAllahu alayhi wa ssalam) said;

"I was sent before the hour with the sword, and my sustenance is under my spear, and humility and belittlement is the destiny of whoever defies my commands."⁸⁶

This great hadith reveals some important aspects about our religion:

- Muhammad (SalAllahu alayhi wa ssalam) was sent with the sword: The Messenger of Allāh (SalAllahu alayhi wa ssalam) and the mujahidin after him carried the light of Islam to humanity by fighting in Allah's cause.
- The greatest form of income is that of the spoils of war and the greatest profession is being a soldier in the path of Allah. The income generated from booty taken by force from the enemies of Allah is purer and more virtuous than income generated from being a businessman, an engineer, a physician, or a farmer, simply because that was the source of income that Allah destined for his Messenger Muhammad (SalAllahu alayhi wa ssalam). Working as a mujāhid is Sunnah.
- Eventually all the enemies of the Messenger of Allah (SalAllahu alayhi wa ssalam) and his Ummah would be shamed and humiliated.

And he (may Allāh grant him the status of shaheed) said in another place;

"From the previous quotes of our early scholars the following can be deducted:

- All of our scholars agree on the permissibility of taking away the wealth of the disbelievers in dār al-ḥarb whether by means of force or by means of theft or deception.
- Our Scholars differ on how wealth taken by means of theft and deception should be divided. The majority believes it is ghanimah. So one-fifth of it should be paid to the Amir to be spent on jihad. Alternatively, the Hanafi's consider it to be a source of income that belongs in its entirety to the ones who seized it. Finally, there is a minority opinion that it is fai' and therefore should be distributed according to the discretion of the Amir."

And he went on;

⁸⁶ Ahmad

"Implications on our present day work: Every Muslim who lives in dār al-ḥarb should avoid paying any of his wealth to the disbelievers whether it be in the form of taxes, duties, or fines. If a Muslim is allowed to deceive the disbelievers to appropriate their wealth then he is also allowed to deceive them to avoid paying them his wealth. Even though it is allowed to seize the property of individuals in dār al-ḥarb, we suggest that Muslims avoid targeting citizens of countries where the public opinion is supportive of some of the Muslim causes. We therefore suggest that the following should be targeted:

- *Government owned property*
- *Banks*
- *Global corporations*
- *Wealth belonging to disbelievers with known animosity towards Muslims*

Careful consideration should be given to the risk vs. Benefit (i.e., maslaha) of any specific operation. Because of the very negative implications of an operation that is exposed, it is important that the benefits outweigh the risks."

And he continued making it clear, thus;

"For Muslims who are associated with groups that work for jihad, we recommend that the decision to involve oneself in any illegal⁸⁷ activity to acquire money from the disbelievers be taken by the Amir and the shūrā of the jamā'ah. We say this because since there is a liability on the jamā'ah, the decision needs to be made by the jamā'ah. We also recommend that the decision on how to spend the money be left to the Amir and the shūrā. We need to mention however that if the jamā'ah adopt the view that what is seized is considered ghanīmah, then if a percentage less than 80% is to be given to the ones who seized it, that needs to done with the agreement of the participants of the operation because according to the rules of ghanīmah they are entitled to the full 80%. The same is said if the jamā'ah follows the Hanafi opinion. It is recommended that Muslims who are not associated with groups that work for jihad and who acquire wealth from the disbelievers by illegal means to donate all that money to the cause of jihad unless if they are in need then they can take from it accordingly but not to exceed 80%. Islamic work cannot depend on volunteers. In order to support brothers who are willing to work full-time for Islamic causes, their income can be taken from wealth seized from the disbelievers. This should

⁸⁷ And here he (may Allāh have mercy on his soul), meant illegal according to the authorities and not as regards the Shari'ah.

be one of the categories in which appropriated money is spent. This is especially important with jihad oriented groups because it is the work chosen only by the best of the best and therefore there is only a small pool of human resources that exists. So it is important to have as many brothers as possible devote their time to the work rather than spend their prime time seeking a living and only giving their spare time for the work. They should follow the Sunnah of the Messenger of Allah (SalAllahu alayhi wa ssalam) and live of ghanīmah. This is especially important for brothers who are in positions of leadership in their jama'ah. Since jihad around the world is in dire need of financial support, we urge our brothers in the West to take it upon them to give this issue a priority in their plans. Rather than the Muslims financing their jihad from their own pockets, they should finance it from the pockets of their enemies."

And the Shaykh (May Allāh grant him Firdausi) ended his article by saying;

"Dear brothers: Jihad heavily relies on money. In Qur'an, the physical jihad is associated with jihad with one's wealth in eight verses. In every verse but one, jihad with wealth preceded the physical jihad. That is because without wealth there can be no jihad. Our enemies have realized that. Therefore they are "following the money trail" and are trying to dry up all the sources of funding "terrorism". Our jihad cannot depend wholly on donations made by Muslims. The Messenger of Allah (SalAllahu alayhi wa ssalam) sent many armies for the sole purpose of raiding caravans of the disbelievers. Not only was jihad financed by booty but also throughout our early history the Islamic treasury itself was mostly dependent on income generated from jihad. A tax called kharaj was placed on land opened by Muslims, enslaved POWs would be sold, and the people of the book paid jizyah. All of these sources were generated through jihad. Zakah and Šadaqah represented only a small portion of the income of the Muslim government. It is about time that we take serious steps towards securing a strong financial backing for our work rather than depending on donations. May Allāh grant us the high status of the mujahidin and forgive us all."

Necessary Security Cautions

- 1) Dividing operational funds into two parts: One part is to be invested in projects that offer financial return, and the other is to be saved and not spent except during operations.
- 2) Not placing operational funds [all] in one place.

- 3) Not telling the Organization members about the location of the funds especially those who are not tasked with such issues.
- 4) Having proper protection while carrying large amounts of money.
- 5) Leaving the money with non-members and spending it as needed.
- 6) As regards storage/hiding then the advice on such has been given in the earlier chapters.



PROPAGANDA⁸⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ
فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

“O ye who Believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly and afterwards become full of repentance for what ye have done.” (Hujurāt: 6)

Although the basic policies of the apostates and disbelievers have not changed since their initial opposition to the calls of the Prophets and Messengers, certain modern strategies have emerged in their war against Islām; strategies such as their distortion of Islām itself as well as historical and present-day realities, which they spread through their media, or upon the tongues of their purchased scholars, thereby exploiting the naiveté of many sincere Muslims. Due to the numerous and overwhelming military failures by the coalition of apostates and Crusaders in their war on Islām, many analysts have conceded that they are unable to defeat their ‘Islāmist’ foes by means of armed forces alone. This realization has paved their way towards a new philosophical approach; defeating the Muslims from within, which is really nothing new at all. After all, the attempt to cause division, discord and confusion within the Muslim Ummah, in order to defeat the Muslims in a non-military campaign was attempted during the lifetime of the Messenger of Allāh, (SalAllahu alayhi wa ssalam), when the Hypocrites built a Masjid for this sole purpose. And it was about this Masjid and this plan of the enemies of Allāh, which Allāh, (SWT), revealed:

وَالَّذِينَ أَنْهَذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا وَتَقْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ
اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلِيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ يَشْهُدُ إِنَّهُمْ لَكَاذِبُونَ

“And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those

⁸⁸ Most of what appears in this chapter has been adapted from the valuable book: *Retractions From Behind Bars. Chapter 9: The Modern Strategies of the Apostates and Disbelievers Regarding Their Muslim Captives.* Pg. 144 - 150 - At-Tibyan Publications

who warred against Allāh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars."

(At-Tawbah: 107)

And the Shaykh ‘Abd ar-Rahmān Ibn Nāsir as-Sa’dī, may Allāh have Mercy on his soul, said:

"People from the hypocrites from the people of Qubā built a Masjid south of Masjid Qubā seeking from it harm and division amongst the believers and were preparing it for those whom they were waiting for from the ones who wage war against Allāh and His Messenger. It would be a fortress for them when they needed it, so He, (SWT), clarified their disgrace and exposed their secret, as He said: (...put up a mosque by way of harming...) In other words, harm towards the believers and towards their Masjid in which they gathered.

(...and disbelief...). In other words, their intent in doing that (was disbelief), whereas others intended faith. (...and to disunite the believers...) In other words, so that they would separate, divide and dispute. (...and as an outpost...) In other words, preparing (...for those who warred against Allāh and His Messenger aforetime...) In other words, assisting those who wage war against Allāh and His Messenger; those who had previously waged war and whose enmity had become intense. And that is such as Abū ‘Amr ar-Rāhib, who was from the people of Al-Madīnah, then when the Prophet (*SalAllahu alayhi wa ssalam*), came forth and emigrated to Al-Madīnah, he disbelieved in him."⁸⁹

And Imām ash-Shawkānī, may Allāh have Mercy on his soul, said:

"So Allāh, ﷺ, informed us that the motivation for them to build this Masjid was four matters: The first, harming other than them, and it was the bringing about of damage. The second, contempt towards the people of Islām because they wanted to strengthen the people of hypocrisy by building it. The third, division amongst the believers, because they wanted them not to attend Masjid Qubā', therefore the Muslim congregation would decrease, and in that there is a division of word and elimination of closeness, which is clear. The fourth, waiting for those who waged war against Allāh

⁸⁹ "Taysīr al-Karīm al-Mannān Fī Tafsīr Kalām ar-Rahmān", Pg. 309

and His Messenger. In other words preparing for those who waged war against Allāh and His Messenger.”⁹⁰

And similarly, another attempt to fight Islām internally, through non-military means, by causing division and disunity, was the creation of the Rāfidhah Shī'ah, as Ibn Taymiyyah, said: “So the first one who innovated the Rafdh (i.e. the Shī'ah methodology) was a Munāfiq Zindīq, who was called ‘Abd Allāh bin Saba’. And he wanted to corrupt the religion of the Muslims, by doing so, just as Paul – the author of the letters in the hands of the Christians – did. Because he innovated innovations for them by which he corrupted their religion, and he was a Jew but he openly displayed Christianity through hypocrisy, and intended to corrupt it. And likewise, Ibn Saba’ was a Jew, and (also) intended that, likewise. And he strove in the Fitnah, with the objective of corrupting the religion, but he was unable to do so.”⁹¹

Current forms of Enemy Propaganda:

1) “The War of Ideas”:

Today this strategy of the disbelievers is to wage an ideological campaign to persuade the Muslim youth that they must renounce all armed resistance against their authority and dominance. And they understand that this goal is unlikely to succeed if applied externally. Therefore they seek to develop and propagate this concept within the Muslim communities themselves. For instance, in a chapter entitled “**Attack the Ideology**” the multiple contributing authors of “Beyond al-Qaeda” wrote:

“The war on terror at its most fundamental level goes to the war of ideas. The goal here is to delegitimize jihadist ideology and the use of terrorism and to deny extremists the high ground of Islamic politico-religious discourse, which has been adroitly exploited by al-Qaeda to further the appeal of its own radical and absolutist rhetoric. As we have outlined in another RAND study, prevailing in the war of ideas requires empowering moderate Muslims to counter the influence of the radicals.’ Although ideology is inherently difficult to attack by outsiders, the ideological

⁹⁰ “Fat'h al-Qadīr al-Jāmi' Bayna Fannay ar-Riwāyah wad-Dirāyah Min 'Ilm at-Tafsīr”, Vol. 2/403

⁹¹ “Majmū' al-Fatāwa”, Vol. 35/112, publication of “Dâr al-Wafâ”; Al-Mansûrah, 3rd Edition, 1426H.

approach has weaknesses that are susceptible to exploitation. Some analysts note that the jihadist movement is sensitive to religious ideology to the point of vulnerability. Combatants are replaceable, but theologically trained sheikhs are not. The death or recantation of several Saudi sheikhs who had provided religious justification for jihadist attacks may have weakened the movement ideologically. However, the al-Qaeda ideology has always had a pronounced Egyptian bent, so the influence of Saudi sheikhs might not have been central to al-Qaeda's ideological struggle. In any event, if this assessment of the centrality of ideology is correct, then decapitation strategies should be expanded from operational leaders to ideologues. Not infrequently, these ideologues are asked to provide sanction for terrorist operations and is therefore a key part of the terrorist decision making process. Preventing al-Qaeda's ideological mentors from continuing to provide theological justification for terrorism could expedite the movement's ideological deterioration."⁹²

And in one report called "The Militant Ideology Atlas" Dr. William McCants writes:

"Jihadi propaganda – which is designed to reclaim this lost credibility – can be countered with the following messages:

- *Jihadis wants a totalitarian system of government in which no one is allowed to think for themselves. Not even the Saudi government is strict enough. Anyone who does not share their understanding of Islam will be declared an apostate and executed. If you want to know what a Jihadi state will look like, contemplate the Taliban – the only state in recent memory that jihadis consider to have been legitimately Islamic.*
- *The Jihadi message is so weak and unappealing that they have to use violence to persuade people. They claim to be saving Islam, but they are giving it a bad reputation. They are hurting their own people and national resources."*⁹³

So we can clearly see a theme revealed – even expressed outright – where their goal is to have the Muslims reject all forms of militant resistance, by means of influencing them from within their own ranks to reject this concept completely.

⁹² *Beyond al-Qaeda - Part 1*, introduction page xxiv

⁹³ *The Militant Ideology Atlas* - Executive Report, November 2006, page 5-6

2) Applying Pressure towards Islāmist Groups to 'Reform':

Who better to dissuade the Muslims from engaging and supporting armed resistance than the Islāmist organizations who are revered by the youth? And in a chapter entitled: "**Should Islamists Be Engaged?**" the authors write:

*"The argument in favour of engaging Islamists has three attributes: first, that Islamists represent the only real mass-based alternative to authoritarian regimes in the Muslim world (and especially in the Arab world); second, that Islamist groups such as the Egyptian Muslim Brotherhood have evolved to support pluralistic democracy, women's rights, etc. and third, that Islamists are more likely to be successful in dissuading potential terrorists from committing violence than are mainstream clerics."*⁹⁴

And back to the 'Atlas', we see Dr. William McCants said something similar:

"Finally, a word about 'moderate' Muslims. The measure of moderation depends on what type of standard you use. If by 'moderate' one means the renouncement of violence in the achievement of political goals, then the majority of Salafis are moderate. But if by 'moderate' one means an acceptance of secularism, capitalism, democracy, gender equality, and a commitment to religious pluralism, then Salafis would be extremists on all counts. Then again, there are not many Muslim religious leaders in the Middle East that would qualify as moderates according to the second definition. Until there are, the international community should focus on alienating Jihadis from the broader Salafi Movement. While it may be distasteful to work with non-violent Salafi leaders, they are best positioned to delegitimize Jihadi violence and monitor the activities of the more militant elements of their movement."⁹⁵

This concept illustrates the next logical phrase in the plots of the disbelievers to dissuade the acceptance of militancy by the Muslims. And their focus is to do so within those Islāmist groups they identify are the most likely to produce armed resistance.

⁹⁴ *Building Moderate Muslim Networks*, page 75

⁹⁵ *The Militant Ideology Atlas - Executive Report*, November 2006, page 11

3) Persuading Militant Muslim Captives and their Scholars to Issue Statements and Verdicts Renouncing Violence:

The idea of using captive Muslim prisoners as tools towards thwarting the efforts of the Mujāhidīn isn't new in a broad sense, because it was a widely used practice of the enemies of Allāh to bring out the Muslim prisoners and use them as human shields when facing the Mujāhidīn on the battlefield. However, in the context of 'The War of Ideas', this methodology has shifted into a more concept-oriented campaign. And the weapons have become less catapults, arrows and spears, and more microphones, newspapers and television interviews. And if the enemies can convince their captives to publicly renounce the Jihād; this would be the equivalent of holding him as a human shield to protect them from the arrows of the Muslim armies.⁹⁶

For instance, the author of "**Unconquerable Nation**", Brian Michael Jenkins said:

*"We have concentrated on degrading the jihadists' operational capabilities by eliminating jihadists, but not by impeding recruiting, inducing defections, or getting detainees to renounce jihad."*⁹⁷

And in a chapter entitled: "Get Detainees to Renounce Terrorism", he writes:

"Political warfare does not end with terrorist captivity. Lacking a strategy, we have competing views of what should be done with suspected terrorist detainees: interrogate them for operational intelligence, detain them for the duration of the war, bring them to trial before military tribunals or civilian courts, hand them over for imprisonment in their countries of origin. But turning detainees against violence should be considered as important as interrogation. Rehabilitation is more important than prosecution, especially if it can be used to discourage jihadist recruiting. Those in custody should be offered the opportunity to quit the jihad, to repent, to publicly recant. We should not let our own desires for revenge or our determination to see justice done get in the way. We must

⁹⁶ Rather, it is perceived by the enemy that a public recantation or retraction from an imprisoned high-profile Muslim militant or scholar would be even more valuable, towards their interests, than thousands of human shields.

⁹⁷ *Unconquerable Nation*, Page 121

be pragmatic. We are not settling blood debts; we are waging a political war."⁹⁸

And later, Brian Michael Jenkins goes on to say: "Italy, a Catholic country, used an appropriate religious term to encourage Red Brigades prisoners to renounce terrorism and cooperate with authorities. Those who did so were called "repentants," and their sentences were reduced accordingly.⁹⁹ The mere fact that some repented dismayed those still at large, and the information the repentants provided was crucial in cracking the terrorists' campaign.'

And he continues: "Saudi Arabia has launched its own campaign by mobilizing some of its most militant clerics, including one whom Osama bin Laden tried to recruit as a spiritual guide of the jihad, to discourage recruitment and re-educate imprisoned jihadists. The program involves teams of clerics and psychiatrists who daily engage individual prisoners in intense religious discussions that can go on for hours at a time. It is almost a mirror of the intense indoctrination that jihadist recruits receive on their way in. If the conversion is considered successful, the individual is released and helped to find a job, or even a wife, but is also kept under close surveillance. At the same time, counselors employed by the government infiltrate jihadist web sites and chat rooms to argue with al Qaeda sympathizers."¹⁰⁰

"Success in any of these programs may not be validly measured by the percentage of individuals who claim to have abandoned jihadism or the sincerity of that claim, which lies beyond our ability to assess. The same was true of Vietnam's ralliers and Italy's repentants. But public recantations, explanations of how people succumbed to jihadist recruiting, descriptions of recruiting techniques, invitations to come in with one's honors intact – even a few of these can be used to undermine recruiting and create uncertainty in jihadist ranks."¹⁰¹

⁹⁸ *Unconquerable Nation*, Page 129

⁹⁹ And this tactic should sound familiar to many of those who have followed the 'Retractions' or 'Tarāju'āt' of the high-profile captives of the enemies of Allāh in recent years, as this is precisely what has taken place with many leaders of Islāmist groups or at least with those scholars who are thought to have influence over certain jihādi groups.

¹⁰⁰ *Unconquerable Nation*, Page 131

¹⁰¹ *Unconquerable Nation*, Page 132

How to Reduce the Effect(s) of Propaganda ^{102:}

- 1) Keep the group busy.
- 2) If a lie/propaganda does emerge, you should immediately inform the group members of it.
- 3) You should punish anyone who insists on spreading these lies amongst the group.
- 4) Increase the religious awareness of the brothers.
- 5) You should solve any of the brother's problems. Answer any of their doubts, questions, misconceptions, etc.
- 6) Giving the correct and comprehensive training to the brothers especially in matters related to obeying the Amir.
- 7) Have frequent meetings and gatherings between the leaders and the group members (obviously assuming it is safe for the leaders to expose themselves regularly).



¹⁰² From the book: *Class Notes from the Security and Intelligence Course*. Pg. 26 of 64 (PDF pg. 32)

ESPIONAGE **-ENEMY INFORMATION-**

وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ

“...and lie in wait for them in every stratagem [of war];....”

(At-Tawbah: 5)

Importance of the Information:

- 1) It provides an early warning about any schemes being planned by the enemies so as to enable quick preparation of the relevant counter-measures in order to avert any danger posed by the enemy's current as well as future plans.
- 2) Acquisition of the enemy's SWOT status .i.e. the enemy's [past – present and future] Strengths (financial, technology, military, e.t.c); Weaknesses (socio-economic, military, political, e.t.c); Opportunities (propaganda machinery – media, allies, e.t.c); and Threats (to the jihād, Muslims, Islām, e.t.c).

And an example of the utilization of espionage by our Messenger (*SalAllahu alayhi wa ssalam*), is Hudhaifah Ibn Al-Yamān, (may Allāh be pleased with him); and from “*Companions of The Prophet*” (Vol. 1, Abdul Wahid Hamid):

“In such decisive moments in the history of warfare, the side that loses is the one that despairs first and the one that wins is the one that holds out longer. The role of army intelligence in such situations often proves to be a crucial factor in determining the outcome of the battle. At this stage of the confrontation, the Prophet, peace be on him, felt he could use the special talents and experience of Hudhaifah Ibn Al-Yamān. He decided to send Hudhaifah into the midst of the enemy's positions under cover of darkness to bring him the latest information on their situation and morale before he decided on his next move...”

Qualities of the Information:

- 1) Newness i.e. must be current/up to date.
- 2) Trustworthiness.
- 3) Forthcoming (continuous).

- 4) Secure and confidential.
- 5) Confirmed.
- 6) Relevant.
- 7) Comprehensive and detailed.

Quote:

General Mahmoud Sheet Khattāb¹⁰³ said, “The nation that wants to achieve victory over its enemy must know that enemy very well. It also must know the site of the battle in detail. Those who fight an enemy that they do not know do not win because a successful-military plan must be built on clear and trustworthy information. The commander who fights an enemy and does not know his strength (number and materiel) is blind and destined to fail and fall.”

Information Sources:

Any organization that desires to raise the flag of Islām high and proud, must gather as much information as possible about the enemy. Information has two sources:

- 1) **Public Sources:** Using this public source openly and without resorting to illegal means, it is possible to gather at least 80% of information about the enemy. The percentage varies depending on the government's policy on freedom of the press and publication. It is possible to gather information through newspapers, magazines, books, periodicals, official publications, and enemy broadcasts. Attention should also be given to the opinion, comments, and the jokes of common people. The one gathering public information should be a regular person (trained college graduate) who examines primary Sources of information published by the enemy (newspapers, magazines, radio, TV, etc.). He should search for information directly related to the topic in question. The one gathering information with this public method is not exposed to any danger whatsoever. Any brother can gather information from those

¹⁰³ And he is the author of numerous important books (in Arabic) on military and security subjects like *The Leader Prophet*[Its importance lies in the way he studied the character of the Prophet (saw) and the application of military principles on the plans and wars of the Prophet (peace and prayers be upon him) The book is very useful, so may Allāh reward it's writer as best can be.]; *Leaders of the Prophet (saw)* ; *The Leaders of the Conquering of Iraq and Arabian Peninsula*

aforementioned sources. We cannot label that brother a "Moslem Spy" because he does not make any effort to obtain unpublished and covert information.

2) **Secret Sources:** It is possible, through these secret and dangerous methods, to obtain the 20% of information that is considered secret. The most important of these sources are :

- a) Individuals who are recruited as either volunteers or because of other motives.
- b) Recording and monitoring.
- c) Photography.
- d) Interrogation.
- e) Documents: By burglary/theft or recruitment of personnel.
- f) Drugging.
- g) Surveillance, spying, and observation.

Information Gathered Using Public Means

- 1) Names & photos of enemy personnel, officials, supporters, security, financers, etc.
- 2) Published meetings, discussions & locations.
- 3) Future meeting plans e.g. conferences.
- 4) Enemy diplomacy;
 - a) Staff i.e. who is who, structure, personal details, etc.
 - b) Policies e.g. foreign policy, War on Terror, etc.
 - c) Location.
- 5) Tourism status;
 - a) Nationalities of tourists especially the Americans, Europeans and the Jews.
 - b) Popular sites and hotels/lodges.
 - c) Travelling-touring schedules.
 - d) Tours and Travel Agencies.
- 6) Present and future enemy SWOT e.g. projects, strategic sites (electricity dams, water supply projects, Communication networks such as major high ways etc.
- 7) Enemy position on Islamic matters e.g. 'Aqīdah, Jihād, Niqab, Beard, Shari'ah, etc.
- 8) Learn the interior setup of enemy buildings/sites e.g. banks, prisons, government offices on TV and documentaries/films.
- 9) Visual (video) & Audio information, data & news on Radio and TV.
- 10) Government personnel/officials/VIPs;

- a) Work places.
- b) Residence.
- c) Family relations.
- d) Leisure.

11) Strategic establishments/buildings;

- a) Ministries e.g. defense, interior, finance.
- b) Airports, seaports and land border points.
- c) Embassies and Consulates¹⁰⁴.

12) Mass Media e.g. radio, TV and Communication authorities or organs mainly those owned by the government or its supporters.

13) Vital economic installations;

- a) Dams and Electricity Distribution Centers¹⁰⁵.
- b) Transport routes¹⁰⁶.
- c) Banks and all credit/foreign exchange centers¹⁰⁷.
- d) Malls, arcades, etc¹⁰⁸.

14) Sites of vital pride to the enemy;

- a) National monuments¹⁰⁹.
- b) Historical sites.
- c) Popular Buildings¹¹⁰.

General Security Measures When Gathering Information

1) Performing the exercises to detect surveillance while executing the mission. These exercises are not well defined, but are dependent on

¹⁰⁴ And this is an important reminder to all the mujāhidīn that the US, British, Netherlands, Pakistan, Ethiopian, Burundian, Kenyan and Nigerian High Commissions/consulates (African) are from the top most targets at this current stage for reasons known to all, so do not overlook them.

¹⁰⁵ And these coupled with the network masts and satellite locations and control centers like the one located at Bugolobi have very fake security, so the mujāhid is availed with an endless list of clear and vital targets - *wa billāhi tawfīq!*

¹⁰⁶ E.g. the Northern By-Pass particularly the Fly-overs especially the one at Bwaise.

¹⁰⁷ Mapeera House (HQs of Centenary Bank), Bank of Uganda HQs.

¹⁰⁸ Game/Shoprite at Lugogo and Clock-Tower, the new Mega Standard Supermarket overlooking the Old-Taxi Park, Nakumatt and Garden City along Yusuf Lule Road, and many others (and almost all of the major ones are owned by the supporters of the regime that is busy massacring our ikhwān in Somalia - the mujāhidīn are thus cautioned to heed the Call of Allāh, the One, the Irresistible: - *"And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated [and oppressed]? - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from the one who will help!""* (An-Nisā: 75)).

¹⁰⁹ Like the Independence Monument at the roundabout close to Grand Imperial Hotel, Uganda House, etc.

¹¹⁰ Like Crested Towers, Worker's House, Communications House, Cham Towers,

the time, place, and the ability to be creative. These exercises include the following:

- a) Walking down a dead-end street and observing who is walking behind you. Beware of traps.
- b) Casually dropping something out of your pocket and observing who will pick it up.
- c) Another way is that you can walk down a road, and then run at a certain point around a corner. Once you get to the corner and out of sight of the person you stop. You then wait to see if anyone else comes running around the corner. If they are following you, they will need to keep up with your pace, so they will have to run to keep up with you.
- d) Stopping in front of store windows and observing who is watching you.
- e) Getting on a bus and then getting off after it departs and observing who will be affected.
- f) Find a place such as a newspaper stand and stop there. Then turn around and look him in the eyes. If he was following you, he will look away in order not to blow his cover. You can repeat this a few times.
- g) Agreeing with one of your brothers to look for whoever is watching you.
- h) You can cross a very busy road at a place where people do not normally cross. Then you can see if anyone else crosses the road also.
- i) Go to an open field, and see if anyone else follows you into the field.
- j) In addition you can get into a crowded place where it will make it difficult for the surveillance to keep up with you amongst so many people.
- k) Another way is to use a taxi and go to another area.

2) When receiving the gathered information, let the informants travel as far as possible from their place of residence and yours. Let each of them get there using secondary roads, preferably at night.

3) Gather what information you can without emphasizing any particular part. Do not rush or show urgency because your excitement may uncover you and the degree of importance of the information.

4) Avoid anything that reveals your identity quickly. Do not attempt to be too creative or inventive.

- 5) Move slowly and travel a great distance. The one who is successful in gathering information is the one who is not known or conspicuous especially in the area of the current work/operation.
- 6) Do not accept events at their face value. Do not overlook a quick friendship or an apparent dispute. Evaluate the importance of events and do not judge them by their appearance.
- 7) Do not speak vaguely or act mysteriously except when wanting to get a "blabber mouth" to talk about what he knows.
- 8) Carry personal credentials and know all their contents.
- 9) Prior to collecting the information, make sure that all necessities related to the mission, especially money, are ready.
- 10) Study the area where information-gathering takes place carefully: Open and closed streets, residents' customs, ways of dressing, and accent.
- 11) It is not permitted to carry any weapons during the information-gathering process.
- 12) Finding a cover for being in that particular area or location prior to gathering the information. Further, review all security measures concerning members of the Military [Organization] which is covered in prior sections especially those concerning travelling, group members as well as documents.

Methods of Gathering Enemy Information:

a) Surveillance, Intelligence & Observation.	b) Drugging.
c) Interrogation & Questioning.	d) Theft & Burglary.
e) Recruitment.	f) Secret video recording.
g) Hacking.	h) Phone tapping.
i) Excitement.	

1] Surveillance, Intelligence and Observation:

Important Notes on Surveillance:

a) What is Surveillance?

In their efforts to uncover secret activity the enemy security and intelligence agencies put a close watch on suspected persons and places. This organized form of observation is called surveillance. There are two general types of surveillance: mobile and stationary. Mobile is sometimes referred to as 'tailing' or 'shadowing' and involves following the suspect (subject) around. Stationary is observing the subject, his or her home and workplace, from a fixed position. This can be from a parked car, neighboring building or shop and is referred to as a 'stake-out' in detective films. Surveillance combines both 'tailing' and 'stake-outs'.

b) Counter-Surveillance:

The mujāhidin must use methods of counter-surveillance to protect themselves and their jihādi work. You can establish whether you are being watched or followed. These methods can be effectively used and help you to give the enemy the impression that you are not involved in secret work. Before considering these methods of protection, however, we need to be more aware of the enemy's surveillance methods. For it is not possible to deal with surveillance unless we know how the enemy operates.

c) Aim(s) of Surveillance:

The primary aim of surveillance is to gather information about the subject and to check out whether he or she is involved in secret work. The enemy seeks to establish the links between the subject and those he or she might be working with. The enemy wants to identify you and locate the residences and secret places you use. They try to collect evidence to prove that illegal work has been committed. An important use of surveillance is to check on information received from informers and spies.

d) Decision for Surveillance:

A decision to place a subject under surveillance is taken at a high level. The decision will include the intensity and duration for example whether for 8, 16 or 24 hours per day over a period of one,

two, three or more weeks. The decision will involve placing the subject's house and workplace under observation and having his or her phone tapped either temporarily or permanently. The number of persons involved in the operation will be decided upon and they will be given the known facts about the subject including a description or photograph. Whether the surveillance ends with the arrest of the subject will depend on what is learnt during the investigation.

e) The Surveillance Team:

Specially trained plainclothes men and women are used to carry out surveillance. Their identities are kept strictly secret. They are not the normally known or public special branch policemen. They are aged between 25 and 50 years and have to be physically fit for work. In appearance and dress they are average types. They try to blend in with their surroundings and avoid drawing attention to themselves. For example, smartly dressed persons will not be used to follow a suspect in a slum. A team may consist of 2-4 people with a car in support. Usually one team is used at a time but more will be deployed if required. The subject will be followed by foot, car or public transport if necessary. The surveillants communicate with each other by discreet hand signals and small radio transmitters. They make minor changes in their clothing and appearance to help prevent recognition. For the same reason they try to avoid abrupt and unnatural movements when following the subject. In a crowded city street they will 'stick' close to the subject (within 20 meters) for fear of losing him or her. In a quiet residential area they will 'hang' back (over 50 meters) for fear of exposing themselves. They have set plans and procedures for 'tailing' the subject which involves the constant interchanging of positions. It is important to know these various techniques of foot and vehicle surveillance.

Some Ways Used By the Kuffār to Spy on the Mujāhidīn

- 1)** The spreading of spies and informants from the hypocrites and the pawns amongst the population in numerous places/areas such as mosques¹¹¹, schools (especially the Islamic ones), markets and

¹¹¹ And the brothers and likewise the sisters tasked with the jihādi work are **cautioned in the strongest possible words** that all main mosques are infested with the Zindiq, so beware and move well.

shopping malls, transport system¹¹² (taxi , bus, cab and motorcycle riders), hospitals-health centers, streets, homes (i.e. the wives, relatives and even children). This also includes all those places where there are gatherings of people such a city centers, parks/bus stations, leisure centers like beaches, etc. this is so that they can report to their bosses at the security and intelligence centers anyone whom they suspect of opposition to their reign or government.

- 2) Spying on the communication networks i.e. Phone tapping, especially the mobile phones and the fixed phones (landlines) at the peoples' homes and work places. This they do by recording the conversations of those whom they suspect as well as those who work on Islāmic affairs and the Mujāhidīn specifically. And this, i.e. phone-tapping and surveillance is one of the most dangerous methods to the Mujāhidīn and the jihadi work about which we have already given the details.¹¹³
- 3) Spying on the members Muslim/Islāmic organizations and the Mujāhidīn in their homes/houses, education/training centers, mosques, workplaces e.t.c using electronic spy devices. These are very small in size and can capture all conversation or images in varying ranges and can even send whatever is being recorded to the intelligence centers live. These devices are brought into those places by spies/informants disguised as guests, workmen (plumbers, electricians, telephone engineers, builders, e.t.c). They are mostly hidden in the ceiling, walls, furniture (TV cabinets, sofa sets, Tables, Kitchen cabinets e.t.c) and appliances (TVs, Fixed phones-landlines, computers, fridges, e.t.c). The same applies for the Black-Box of the airplanes. The cars, streets, bedrooms, public toilets and others are not free from this, rather everything and everywhere they can! And there is no Power and Might except from Allāh!
- 4) Surveillance of those whom they suspect while they (suspected individuals) are travelling using CCTV cameras on the streets and the buildings both the visible and hidden ones. Even tiny devices can be used to capture any speech or conversation that the suspect makes. All these recorded images; video and audio can be used

¹¹²Most of the staff of Pioneer Buses are intelligence personnel working their specifically on an intelligence mission.

¹¹³ And here the mujāhid is warned to be very careful with the on-going Sim-Card registration process, and the counter-measures to this have already been mentioned under the security guidelines for using the mobile phone and it's like under the Communication Chapter.

against him during the interrogation process in case the individual is captured. These are very modern devices whose technology and capabilities they boast about with all their arrogance and in which they invest a lot of their money. But the end is as Allāh – (SWT) has said;

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُخْسَرُونَ

"The Unbelievers spend their wealth to hinder [man] from the path of Allāh, and so will they continue to spend; but in the end they will have [only] regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell;" (Al-Anfal: 36)

- 5) They use the help of the spy planes – drones mainly from the Americans, British and the French as well as the usual helicopters and other planes to take aerial photos as well as capturing audio and video recordings of their surveillance targets both in space and on land.¹¹⁴
- 6) Stationing of their spies and informants in some specific vital areas such as shopping malls, VIP buildings (especially government offices/departments), internet cafes, hotels, banking institutions, e.t.c so as to monitor all those cars or individuals who are entering or leaving them. They do this with help of satellites especially in those situations where the area or person under surveillance is high profile.¹¹⁵
- 7) Use of sorcery and witchcraft even by the FBI, CIA and Mossad agents on both the captured and wanted mujāhidīn. This evil method and all that which comes from it of evils has no solution EXCEPT the Qur'ān (recitation, listening to it, memorizing it as well regular and strict adherence to its guidelines) and the strong adherence to the remembrances – *Adhkār*, especially those of the

¹¹⁴ The UPDF has recently acquired some from both the Americans and British Navy to expand their attacks against the mujāhidin in *Bilād Hijrāyn* – Somalia. From what we know some of them are in the barracks located in Nakasongola and/or in Singo (Semuto).

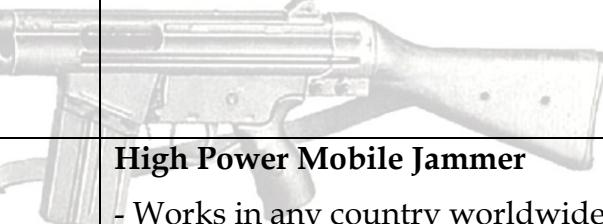
¹¹⁵ They may be monitoring a high-profile target in a hotel and when he leaves in car, they record its details and send them to the satellites in the space. Then they use those satellites to follow that car/target to see where he goes and whom he meets. The satellite can give them the live video – visual images of every movement of their target as well as all the details of his location e.g. street/road, latitude-longitude figures, nearest known centers or buildings, landscape/topography, etc.

morning and the evening, sleeping time, etc. And He - (SWT)., has said;

**فَلَمَّا أَلْقَوْا مَا جِئْنُمْ بِهِ السُّرْجُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ**

"When they had had their throw, Moses said: "What ye have brought is sorcery: Allāh will surely make it of no effect: for Allāh prospereth not the work of those who make mischief." (Yunus: 81)

Some Images of Secret Spy Devices:

<u>Spy Device</u>	<u>Description</u>
	Spy Landline Telephone Recorder Details: - 70 hours of telephone recording per gigabyte - Automatically records your telephone conversations. These conversations are stored internally to a removable SD card.
	High Power Mobile Jammer - Works in any country worldwide including 3G. It will immobilize cell phones up to a distance of 80 meters when using the 18 watt model and up to 60 meters when using the 6 watts.
	Digital Spy Hidden Pen Camera Cum Pen Drive 2GB Digital Video Recorder, memory for up to 1hrs real time recording, Record for over 3 hours on single charge, Built-in microphone, Normal size pen with handwriting function

	Digital Voice Recorder For long time recording 10, 20, 50, 100, 1000 hours; 20 feet area recording capacity, Record file named by Date, Password function, Built-in Speaker, Built-in full direction condenser stereo microphone,
	Spy Mobile Charger With Double Camera Built in digital audio video recorder, built in battery still can record up to 3 hours of audio video on the Micro SD card inside for 16 hours recording of audio video
	CCTV Cameras And also CCTV system, switcher, recorder, lens, utpvideo transceiver, accessories, camera housing, fire alarm system,
GSM BUG SPY EAR 	Spy GSM Based Wireless Device unlimited range - An office conversation in India can be heard clearly in America, Work with GSM bands (800MHz, 900MHz, and 1800MHz), Microphone range is 10meters radius



Spy Key Logger

Device is connected between the computer and the keyboard. As the user types anything on the keyboard e.g. emails, documents & passwords they are stored on an internal memory storage device within the keylogger. The spy can then retrieve the data from it at any time. Has 3 types; PS/2, USB and the one concealed within the computer keyboard itself.



Spy Wireless Voice Transmitter With Recording Facility

Launches wireless voice signal reaching 300-500 meters, even in the other place, but also you can know the voice of the scene. It can also take audio, support 2GB Card, they can record the scene, and read it at any time.



Spy GPS Personal Tracker

GPS Tracker used to prevent theft



Spy HD Keychain Camera

Records Hi-Resolution real time (30fps) video via its internal pin-hole

of vehicles	camera at the touch of a button. Recordings are stored on the 2GB built in USB memory. Up to around 60 minutes of 1280 x 960 AVI video
 <p>Spy Long Range Binocular</p>	 <p>Spy Torch Camera 2.0 M Pixel COMS camera Lens, has audio and video recording synchronously, can be used as a digital camera separately, PC-Camera function</p>
  <p>Spy Wrist Watch Camera (5.0 mega Px)</p> <p>camera built into classy looking metal and glass wrist watch for James Bond like espionage, 4GB Supports video and voice recording function</p>	

Conditions of the Tracker (Tail):

- 1) Change according to the situation.
- 2) Knows the area well such as its roads, shops, etc.
- 3) Should know the characteristics of the people of the area.
- 4) Should be strong, wise and alert.
- 5) Should be in control of his actions.
- 6) Obedient to the Amir.
- 7) Love his mission and motivated.
- 8) Have good teamwork skills.

- 9) He should look normal and have nothing that differentiates him from others such as a big scar on his face.
- 10) If there are two brothers working together, they should be of similar height, and have different color clothes.
- 11) You should have a believable cover with all the supporting documents.

Foot Surveillance

Things You Should Look Out For When Tracking Someone

- 1) Before you begin surveillance, you should go the area and familiarize yourself with the area i.e. Knows its roads, shops, etc.
- 2) The brother or brothers performing the surveillance operation on foot study the available information about the target (height, weight, and way of walking, looking at a recent photograph).
- 3) Knowing the target's habits, places he visits, and communications.
- 4) Prior to the start of the surveillance mission, making sure that all needs related to the mission, especially money, are met.
- 5) Agreeing on how communications with the leaders will take place in case the surveillance plan is uncovered (telephone, a person used for that purpose). The phone number should not be written but memorized.
- 6) When following the person, never look into his eyes, as this will attract his attention. You can use sunglasses (not 100% black as this is suspicious) to look at him in the eyes, as he will not be able to see what you are looking at. Use them in relevant time and place, i.e. don't use sunglasses very late at night as this is not the normal time for people to wear them.
- 7) Don't stay too close to the target as if you are his shadow.
- 8) Make sure the target/person you are following doesn't see you.
- 9) Don't be distracted by other things.
- 10) Never carry a weapon, illegal or suspicious materials.
- 11) When following the target, make sure you are aware of the areas you are entering. You don't want to follow him into a security area where you will be stopped and asked questions.
- 12) Pay close attention to the target; make sure you see all his movements. He may make a sudden left/right turn and if you weren't watching him, you will have lost him.

- 13) What if he enters a building? Firstly you should know what this building is (hotel, house, business, e.t.c). If there are two of you, one should stay outside and keep an eye on the entry and exits of the building to see if the target tries to trick anyone following him. The other should go inside the building, but he needs to a cover story as why he is entering this building.
- 14) What if he enters a bus? If he gets on a bus, you should get to the next stop and get on the bus. If there are 2 of you, one gets on the bus with the target at the same time, and the other should track the bus from the outside.
- 15) You should take note of anything unusual the person does. For example, he has a hat and takes off his hat at certain points.
- 16) See if anyone else is with the target and is observing from far in order to see if anyone is following the target.
- 17) Avoid dark lit areas, as the target maybe luring you (assuming he knows you are following him) in order to attack you.
- 18) Whilst following someone, try to change your dress e.g. changing your t-shirt.
- 19) If there is more than one person following the target, you should a code on how to communicate with each other. For example, putting a jacket around the waist means that there is danger.
- 20) You should carry a phone with you just in case there is an emergency.
- 21) You should have small change. This is just in case the need arises that you need to use a public transport. If the money you have is in large bills, then there may be a chance that the service you are using (such as a bus) will not have change.
- 22) If the area you are doing surveillance in is large, then you should try to arrange to split the area into parts. Each part is allocated to a team/brother.
- 23) It is preferable to have a camera with the surveillance man in case the target is to personally contact others.
- 24) Knowing the measures to be taken when the target is lost, such as contacting the leaders or something else agreed upon.

Things You Should Use When Following Someone

- 1) Use clothes that are normal for the area.
- 2) If you are working in a team, then all the clothes should be different.
- 3) All watches should be synchronized.
- 4) You should have a notepad and pen.
- 5) If you are following someone for a long distance, you should have a change of clothes.
- 6) Have comfortable footwear.

Foot Surveillance Examples

➤ Two-Man or 'AB' Surveillance:

The person following directly behind S is A. The second person is B, who follows on behind A, as if in a chain. A and B alternate positions, 'leap-frogging' over each other. When S turns right at a corner A drops back out of sight and B takes the lead position. An alternative technique is for A to cross the road and then turn right. In this case A is not now following directly behind B as in a chain, but is parallel to B on the opposite side of the road to both B and S and slightly to their rear. A and B will avoid direct contact with S. If S now crosses the street to the left A will either fall back, enter a shop or walk swiftly ahead, while B will follow S from his side of the street.

➤ Three Man or 'ABC' Surveillance:

Inclusion of the extra man makes tailing S easier. A follows S, B follows A and C operates across the street from S to the rear. When S turns a corner, A may continue in the original direction, crossing the street instead of immediately turning. A thus takes the C position, whilst either B or C can take A's original position. A variety of techniques can obviously be used. But the idea is generally the same. Those following must keep the subject under constant observation without arousing suspicion. The more persons used, the greater the scope and flexibility of the operation. Remember: By knowing the methods of the enemy we can deal with him and defeat him!

Car Surveillance:

Things You Should Look Out For When Tracking Someone Using the Car

This is similar to tracking someone on foot.

- 1) Make sure the engine of the car is in good condition. And you have all the correct paperwork and the driver should be experienced.
- 2) The car model and color should not stand out from all the other cars. You should have no signs on the vehicle that makes it distinct from other cars.
- 3) You should have a full tank.
- 4) You should know the area well.
- 5) There should be some sort of communication in the vehicle such as a walkie-talkie or mobile phone.
- 6) You should abide by all the rules of the road.
- 7) The job of the driver is to follow the car and keep within eye distance of it. The job of the front passenger is to also observe the car and other cars that may be suspicious. His job is also to get out of the car and follow the target if he gets out of the car and walks. If you have other passengers in the back, they have the same job as the front passenger.
- 8) Try to avoid losing the target car at traffic lights. If he breaks the rules of the road, you do not break the rules.
- 9) Keep an eye on the petrol gauge/level.
- 10) If the number plates are allocated to certain areas. Then you should use a car with the number plates of the area you will be driving in.
- 11) Have all the necessary paperwork for the car.
- 12) You should take note of any signs on the target car. If you lose the car and then see it again, you can confirm that it is the same car.
- 13) If the target car enters a closed road (a road that has entry and exit from the same point), then one person should get out of the car and walk down this road to check on the target car. Whereas the car should be parked away from this road.
- 14) The car's interior light should be disabled in order to hide the identity of the surveillance team members sitting inside.

- 15) The number and appearance of the car surveillance team members should match those of the target's car.
- 16) The car being used for surveillance should keep up with the target's car during the surveillance operation, especially in crowded areas and on side streets. The distance between the two cars depends on the circumstances.
- 17) If the target gets out of his car and starts to walk, one of the surveillance team members should get out and observe him.
- 18) Follow all aforementioned measures for surveillance on foot.

How To Know (Detect) If Your Car Is Being Followed

- 1) When you speed up, you see the car that you suspect also speeding up. And when you slow down, it also slows down.
- 2) Go to a quiet area, and then leave it. See if the same car is still following you.
- 3) Use a roundabout and go around it 3-4 times. Either the car follows you around it and blows its cover. Or it is forced to take a particular exit, and may potentially lose you.
- 4) Drive fast and take an immediate left/right. Then quickly park up and observe if any other car comes around the corner at a fast speed (this is the same trick when you are walking and trying to see if someone is following you).
- 5) The surveillance car speeds up then stops suddenly while observing which other car is affected (this is done where there is not a lot of traffic).
- 6) The surveillance car enters a dead-end street.
- 7) The surveillance car goes in the opposite direction of traffic.
- 8) The surveillance car stops and goes backwards.
- 9) [The surveillance car] enters a parking lot and immediately goes out.
- 10) [The surveillance car] takes a side road and stops.

NB: If you want to lose them you should first confirm that you are being followed. Some brothers may get a bit too paranoid and abandon the mission due to seeing the same car a few times. You must understand that if you are travelling to an area, and another car is behind you, there may be a high chance that the driver of the 'suspected' car is also going to the same area. One way

of losing a car that is following you is to get into traffic. Here you keep driving in and out of lanes. He will eventually lose you from his sight. Another way is that if the car has many brothers, then they should all leave the car and go in separate directions.

Two and Three Vehicle Surveillance:

When two tailing vehicles are used, the lead tail **A** will remain two or three cars behind **S** and **B** will remain behind **A**, as in a chain. They will always keep switching places (Figure 2). When using a parallel tailing technique, **A** remains behind **S** and **B** keeps pace in a parallel street. **A** and **B** keep switching positions (Figure 3). With three tailing vehicles the possibilities are increased. **A** and **B** follow **S** in a chain and a third vehicle **C** travels in a parallel street. **C** may even speed ahead of **S**, awaiting it at an intersection before falling in behind and taking **A**'s position. This allows **A** to turn off and follow in a parallel street

Reflectors and Beepers:

Those carrying out surveillance may try to place a strip of reflectorized tape on the rear of the subject's vehicle or break a tail-light to make it easier to spot it at night. Or they may place an electronic tailing device on **S**'s car, called a Bumper Beeper. This is a small metal box which can be fixed to the vehicle with magnets in seconds. A radio signal is transmitted which the tailing vehicle picks up on a receiver. **S**'s car can be tracked even when out of view! Such gadgets do not, however, make it impossible to avoid being tailed. It only means that you must be alert and check for such devices. Knowing it is there can help you to really mislead the enemy!

Progressive Surveillance

This technique is used when extreme caution is needed because the subject is likely to use all methods to uncover possible surveillance. **S** is only followed for a limited distance each day by foot or car. Observation is picked up again at the time and place where it was previously discontinued. This continues day after day until surveillance is completed or discontinued. Remember! Know the enemy's methods so that you can be able to deal with him and defeat him!

Stationary Surveillance:

- 1) You first need to have a reason to be in a particular place. Such as selling something on the street or sitting in a coffee shop eating some snacks and drinking a soda or juice.
- 2) You must take note of everything that is going on in the target area you are watching such as who is coming in and out, anything strange, etc. All of these should be noted along with the time (synchronize/match – the time to the event i.e. what happens). This is needs to be very organized.
- 3) You should be attentive to your surroundings.¹¹⁶
- 4) How do you know the target?
 - a. You originally know the person.
 - b. You have seen a picture of him.
 - c. You are informed of his physical appearance (e.g. Tall, slim, moustache, glasses, etc.).
- 5) You should use codes when communicating with other members of the team. These should be realistic and not stand out. So you do not open an umbrella when there is no rain. If people see this they will be very suspicious.

Enemy Base Description

The Organization's command needs detailed information about the enemy's vital establishments, whether civilian or military, in order to make safe plans, reach firm decisions, and avoid surprises. Thus, the individual who gathers information about a desired location should, in addition to drawing a diagram, describe it and all its details.

The Drawing:

The brother should draw a diagram of the area, the street, and the location which is the target of the information-gathering. He should

¹¹⁶ a Russian was used as a spy to be a driver of an American general (employed as a driver for 4 years) One day while fueling for the car, the Russian referred to the fuel as petrol. In America they refer to it as gasoline. When the American general heard this, he became suspicious and got the Russian arrested when they returned to the base. This led to the cover of the Russian being exposed.

describe its shape and characteristics. The drawing should be realistic so that someone who never saw the location could visualize it. It is preferable to also put on the drawing the directions of traffic, police stations, and security centers.

The Description:

It is necessary to gather as much information about the location as possible. For instance:

- 1) Traffic directions and how wide the streets are.
- 2) Transportation leading to the location.
- 3) The area, appearance, and setting of the place.
- 4) Traffic signals and pedestrian areas.
- 5) Security personnel centers and government agencies.
- 6) Embassies and consulates.
- 7) The economic characteristics of the area and traffic congestion times.
- 8) Public parks.
- 9) Amount and location of lighting

It is preferable to photograph the area as a whole first, then the street of the [desired] location. If possible, panoramic pictures should be taken. That is, the collection of views should be continuous in a way that all pictures are taken from one location and that the ending of one picture is the beginning of the next. The photographer should be experienced with and proficient in film processing and developing. It is risky to use an outside film processing service. When observing military installation or camp, we discourage taking pictures where it is forbidden. The brother/photographer should use a modern camera that can photograph at night or from a distance, and only the lens of the camera should be visible. When gathering information about a military camp, the brother should draw a diagram of the camp's overall area, the camp itself, and its interior, if possible.

A Description of the Enemy's Base:

- 1) Location.
- 2) Exterior shape.
- 3) Transportation routes (streets or roads) to it.

- 4) Space [area].
- 5) Weapons used.
- 6) Unit using the camp.
- 7) Fortifications and tunnels.
- 8) Guard posts.
- 9) Gathering areas such as the Mess – dining hall, prayer areas, health halls, bathrooms,
- 10) Amount and periods of lighting.
- 11) Number of soldiers and officers. Officers' ranks.
- 12) Ammunition depot locations.
- 13) Vehicles and automobiles.
- 14) Leave policy.
- 15) Base commander's name, rank, arrival and departure times as well as area of residence/officer within the base.
- 16) Degree and speed of mobilization.
- 17) Brigades and names of companies.
- 18) Sleeping and waking times.
- 19) Telephone lines and means of communication.

The brother gathering the information may start a friendship with one of the soldiers or officers of that base. Information may be collected gradually and easily from soldiers when giving them rides from the camp to the bus or train stations, etc.

Combat Intelligence:

Gathering information is one of the most important aspects of conducting patrolling operations. The following details what information to collect and how to report it:

- 1) Reports. All information must be quickly, completely, and accurately reported. Use the **SALUTE** report format for reporting and recording information;-

SIZE – Seven enemy personnel

ACTIVITY – Traveling SW

LOCATION – 50metres after round about moving to town center.

UNIT/UNIFORM – OD uniforms with red six-point star on left shoulder

TIME - 09:55 06JAN99

EQUIPMENT - 3 AK-47s, 1 machine gun, one rocket launcher and Patrol Pickup.

- 2) Field Sketches. Try to include a sketch with each report. Include only any aspects of military importance such as targets, objectives, obstacles, sector limits, or troop dispositions and locations. Use notes to explain the drawing, but they should not clutter the sketch.
- 3) Captured Documents. The leader collects documents and turns them in with his reports. He marks each document with the time and place of capture.
- 4) Prisoners. If prisoners are captured during a patrolling operation, they should be treated IAW the Geneva Convention and handled by the 5-S rule:
 - (1) Search
 - (2) Silence
 - (3) Segregate
 - (4) Safeguard
 - (5) Speed to rear
- 5) Debriefs. Immediately upon return from a mission, the unit is debriefed. The intelligence officer will generally have a unit-specific format for debriefing a patrol.

2] Interrogation:

Security personnel in our countries arrest brothers and obtain the needed information through interrogation and torture. The Military Organization must do likewise. On one hand, the Organization can obtain important information about enemy establishments and personnel. On the other hand, that is a form of necessary punishment. Information is collected in this method by;

- ✓ kidnaping an enemy individual,
- ✓ Interrogating him,
- ✓ Torturing him.

This source of information is not permanent. Also, caution should be exercised about being deceived by misinformation from enemy individuals. Thus, the brother who interrogates the hostage should possess the following characteristics;

- 1) Should have knowledge and expertise about people's behavior and morals.
- 2) Should have a strong personality.
- 3) Should possess a sixth sense based on practice and experience and by exploiting leads.
- 4) Should be extremely patient.
- 5) Should be able to act, pretend, and mask himself.
- 6) Should be intelligent, observant, analytical, and deductive.
- 7) Should be able to establish an investigative plan by employing map tracking skills.
- 8) Record information obtained.
- 9) Maintain the modified questioning sequence established during planning and preparation.

Interrogation topics:

- Missions.
- Organization (structure, HQs, Bases, e.t.c)
- Strength/personnel (ranks, residence, appearance, duties, e.t.c)
- Strength/weapons and equipment.
- Dispositions (map tracking).
- Tactics.
- Training.
- Combat effectiveness.
- Logistics.
- Electronic technical data.
- Miscellaneous.

Types of Questions

For obvious reasons, it is prudent to use good questioning techniques throughout the questioning phase. The interrogator must know when and how to use the different types of questions, and be able to use the following types of questions--

1) Direct; are brief, precise, and simply worded. They specifically address the information which the interrogator wants to obtain. They use vocabulary and grammatical structure understood by the prisoner. Direct questions are preferred during interrogations because they most likely obtain the desired response. Direct questions are formulated with the basic interrogatives who, what, when, why, where, and how.

Sample:

I = Interrogator. P = Prisoner.

I - *How many officers are at the CMI headquarters?*

P - *Fifteen.*

I - *What is the duty position of these officers?*

P - *Commanding officer, Personnel office, State House officer, intelligence and political officers.*

I - *What was your most recent past mission?*

P - *I was assigned to the intelligence department at JATT.*

2) Follow-up; are designed to obtain additional information on a specific subject or topical area. Questions usually flow one-from-another based on the answers to previous questions. Interrogators ask a basic question and based on the answer, use follow-up questions to exploit leads provided by the prisoner to ensure all pertinent information in each topical area has been obtained.

Sample:

I - *You mentioned having been to JATT. Why were you there?*

P - *To see someone.*

I - *Who was he?*

P - *Afande Rugumayo.*

I - *What is his rank and duty there?*

P - *Lieutenant, he deals with new prisoners especially those charged with terrorism.*

I - *What relationship do you have with him?*

P - *I...I ...!!!*

3) Non-pertinent; are used to conceal the interrogation's objective(s) or to strengthen prisoner rapport. They may also be used to break the prisoner's concentration or trail of thought, particularly if the interrogator suspects the prisoner is lying. It is hard for a prisoner to be a convincing liar if his concentration is frequently interrupted. By carefully blending pertinent with non-pertinent questions, the interrogator can lead the prisoner to believe some relatively insignificant matter is the interrogation basis by asking questions in a casual manner. The prisoner may be reluctant to discuss the matter of interest, but quite willing to discuss more pleasant things. The interrogator may relax the prisoner by first discussing irrelevant topics using non-pertinent questions, and then switching back to pertinent questions for desired information.

Sample:

I - *I can understand you might be hesitant to talk to me, but these are just routine questions. Everything you tell me will be kept in strict confidence.*

P - Well, I do not know.

I - *I notice you are rubbing your head. Do you have a headache?*

P - No, I am just tired.

I - *Are you having trouble sleeping?*

P - *Well, it is hard to sleep in a strange place, and I can never forget I am a prisoner.*

I - *I can understand that. Let me ask these questions, and then you can go and get some rest.*

P - Okay.

4) Repeated; are used to ask the prisoner for the same information obtained in response to earlier questions. They may be exact repetitions of the previous question, or the previous question may be rephrased or otherwise disguised. Repeated questions may be used to check the consistency of the prisoner's previous responses. They may also be used to ensure accuracy of important details such as place names, dates, and component parts of technical equipment. Since a lie is more difficult to remember than the truth, especially when the lie has been composed on the spur of the moment, the

interrogator can establish errors by rephrasing and disguising the same question(s) which the prisoner has already answered. The interrogator spaces his repeated question(s) to prevent the prisoner from anticipating what will be asked.

- 5) Control; are developed from information which the interrogator knows to be true. They should be based on information which has been recently confirmed, and is not likely to change since that confirmation. They are used to check the truthfulness of the prisoner's responses, and should be mixed in with other questions throughout the interrogation. Failure to answer these questions or wrong answers indicates the prisoner may not be knowledgeable on the topic or his answers to other questions are also false. An example of a control question is to ask the prisoner what type of individual weapons his unit had. You know from other confirmed sources his unit had AK-74's. If the prisoner answers with anything other than AK-74, you have a good reason to disbelieve him. This opens the door for repeated questions.
- 6) Prepared; are developed in advance of an interrogation to gain precise wording or the most desirable questioning sequence. They are used primarily for interrogations which are technical in nature, require legal precision, or cover a number of specific topics. In cases where the interrogator will touch on several fields of interest, it may be desirable to prepare an interrogation guide or outline to ensure all topics are explored. In the use of prepared questions or interrogation guides, the interrogator must be careful to avoid restricting the interrogation's scope and flexibility.

3] Recruitment:

Being recruitment agents is the most dangerous task that a mujāhid can perform. Because of this dangerous task, the brother may be killed or imprisoned. Thus, the recruitment task must be performed by special types of mujāhidīn. There are a number of motives that might entice an uncommitted person to take part in intelligence work.

Motives for Recruitment

- 1) Force and entanglement.
- 2) Greed and love for money.
- 3) Displaying courage and love of adventure.
- 4) Love of amusement and deviance.
- 5) Mental and political orientation.
- 6) Fear of being harmed.

The Organization may use motives No. 2, 3, 5, and 6 in recruitment.

Candidates for Recruitment

- 1) Smugglers.
- 2) Those seeking political asylum.
- 3) Adventurers.
- 4) Workers at coffee shops, restaurants, and hotels.
- 5) People in need.
- 6) Employees at borders, airports, and seaports.

Types of Agents Preferred By the CIA

- 1) Foreign officials who are disenchanted with their country's policies and are looking towards the U.S. for guidance and direction.
- 2) The ideologist (who is in his country but against his government) is considered a valuable catch and a good candidate for the CIA.
- 3) Officials who have a lavish lifestyle and cannot keep up using their regular wages, or those who have weaknesses for women, other men, or alcoholic beverages. The agent who can be bought using the aforementioned means is an easy target, but the agent who considers what he does a noble cause 'is difficult to recruit by enemy intelligence.
- 4) For that purpose, students and soldiers in Third World countries are considered valuable targets. Soldiers are the dominating and controlling elements of those countries.

Stages of Recruitment

Suppose the Islamic Organization, with its modest capabilities, wants to obtain information about an important target (important

personality, building, camp, agency, ministry). It has to do the following:

- 1) **Finding the Agent:** In this stage, the Organization picks the suitable person for supplying the information. The Organization learns about that person: His financial condition, his family status, his position regarding the government, and his weaknesses and strengths.
- 2) **Evaluating the Agent:** In this stage, the agent is placed under continuous observation to learn the times of his departure to and return from work, the places he visits, the individuals he meets, and his social interaction with those that he meets in coffee shops, clubs, etc.
- 3) **Approaching the Agent:** After gathering information about him, a relationship with him is developed under a certain cover, such as;
 - a) Family connection and tribal relations.
 - b) Developing a friendship with him in the club, coffee shop, and workers union. The [recruiting] brother develops the friendship as if it were unpretentious and unplanned. The relationship should develop naturally and gradually in order not to attract the target's attention.

Important Note: In case the first brother fails to develop a friendship with the target, another brother takes over after learning from the first about the target's weaknesses (motives that can be exploited) such as his love for money, opposition to the government, love for adventure, or display courage.

- 4) **Recruiting the Agent:** After finding, evaluating, and approaching a target, comes the second stage of recruiting him. Recruiting may be direct, that is, telling the agent frankly about working for the Organization for a specific and agreed-upon salary. A promise is secured in writing or verbally. Or recruitment may be indirect, that is, information may be taken from the target without informing him that he is an agent. That may be accomplished by giving him gifts, sharing his joys and sorrows, and attempting to solve his problems.
- 5) **Testing the Agent:** In this stage, the agent is assigned certain tasks in order to test his ability, loyalty, and dependability. The agent does not know that the Organization already has the sought information. If the information supplied by the agent does not match the Organization's existing information, then the agent may be an unreliable source of information or may be trying to mislead the

Organization. During the testing stage, the agent should remain under careful observation to spot all his movements.

6) Training the Agent: This stage applies to the recruited agent, that is, the agent who has been recruited directly and is aware that he has been recruited by someone or some organization for money or other things. That agent: may be trained on the following;

- a) Work secrecy and means of gathering and hiding information.
- b) The method of passing information on to officials.
- c) Concealment and disguising.
- d) Interrogation and resisting the interrogation.
- e) Explaining the assigned mission in utmost detail.
- f) Photography.

There might not be any training at all. The agent may be given freedom in his work, relying on his instinct, talents, background, and the capabilities of his superior brother.

7) Treating the Agent: The brother who manages the agent should possess the qualifications of a perfect spy, a psychiatrist, and an interrogator. There are two points of view on treating the agent:

- a) First Point of View: Maintaining a strong personal relationship with the agent. This technique provides the agent with the motivation that entices him to take chances in order to please his friend with the information. However, this technique has disadvantages. The barriers between the agent and his superiors are removed, and the agent may ask for many things that were not agreed upon.
- b) Second Point of View: The person managing the agent treats him roughly and pushes him to the limits for the purpose of getting as much information as possible. This technique uses harshness, cruelty, and threats in order to keep the agent constantly active. I believe that the Islamic Military organization can combine the two techniques. The agent may be treated in a careful Islamic manner, while the managing brother appeals to the agent's conscience and his Islamic association with the work for majestic Allāh's religion. He lures the agent with money and gifts, and uses cruelty and kindness when appropriate.

8) Terminating the Agent's Services: That should occur when any of the following take place;

- a) The recruitment mission terminates.

- b)** Incapacity to work because of sickness or changes in the job situation.
- c)** Repeated errors in security measures.
- d)** The agent requests the termination.

How to Test the Recruit

- 1)** Requesting specific information that the Organization knows well.
- 2)** Monitoring him while he performs his covert work.
- 3)** Overpaying him in order to know his trustworthiness.
- 4)** Giving him a chance to tamper with the work documents (unimportant documents).

Important Advice about Dealing with Agents

- 1)** Do not send sealed packages to the agent or receive them from him. These could be booby traps.
- 2)** Leaving something for the agent should be done as quickly as possible. When transporting and giving an item to the agent at the agreed-upon location, it should not attract attention and lead to the agent's arrest.
- 3)** The financial status of the agent should be controlled so agent does not suddenly show great wealth. A portion of the payment should be given to him, while the other should be deposited in his bank account.
- 4)** When wishing to recruit an agent, events should occur naturally. You may agree with a friend that he invite the person to be recruited for dinner, or something similar. While that intermediary person is talking with him, he notices your arrival at your friend's, greets you, starts to converse with you, and invites you to sit down with the person you want to recruit.
- 5)** When meeting with the agent, make sure neither you nor the meeting place are being monitored. Do not enter a place to meet with an agent before he does. There could be a trap for you.
- 6)** If you wait for your agent at the agreed-upon location, you could be a target for him. Be especially careful if he goes to the bathroom.¹¹⁷

¹¹⁷ Once, in Belgium, an Israeli Mossad officer met an Arab agent. A few minutes after they sat down, the Arab agent said that he had to go get something. When he returned, the Israeli intelligence agent was still there. The Arab agent then pulled out a pistol and shot the Mossad agent several times.

- 7) In order to communicate with the agent, it is necessary to specify locations such as parks, a university campus area, etc. Check the security guidelines given under meeting and travelling.
- 8) It is necessary to continuously communicate with the agent, to learn about his problems and requests, help him as much as possible, lift his morale, and renew his confidence.

4] Kidnapping (Abducting - Hijacking)

"If you want to destroy any call; attack its symbols, advocates and defenders" – Martyred Mujāhid Shaykh. Abū Hamzah al-Muhājir
(may Allāh have mercy on him)

Conditions for Kidnap Operations

- 1) It must be a *Shari'ah* centered plan i.e. that includes everything about the mission/operation such as the choice of target, the aim, the execution method.
- 2) Specialization of operation team members such that each member of the team is assigned to that role which he knows best, unless, there is a difficult or limited manpower yet the operation cannot be delayed anymore.
- 3) Using the best strategy.
- 4) Comprehensive information-data on the target must be obtained and the qualities of this information are as we have explained under surveillance.
- 5) The set-up as well as the briefing about the operation MUST be detailed and clear.
- 6) Proper training and preparation MUST be undertaken by the brothers tasked with executing this mission. Also preparing the hide-out for the abducted person falls under this.
- 7) Effective contingency plans must be clearly outlined such that in case anything does not go according to plan the brothers can safely and securely evacuate from the mission location. And this means that alternative plans and strategies must be put in place so as to ensure that the mission is effectively executed - *bi 'idhnillāh*.

Aids to the Operation's Success

- 1) Relying on Allāh (SWT).¹¹⁸ This is a fundamental factor everywhere, when and on whom! So NEVER be deceived by your numbers¹¹⁹, skills, weapons or the status of the target(s).
- 2) Clear intention (Ikhlāsw). This also is another fundamental factor and there is no escaping from it and all that which it requires of the mujāhid, so fear Allāh (SWT) my beloved brother and work as He - (SWT) desires.
- 3) Adherence to D'ua - supplications and the Adhkar.¹²⁰
- 4) The expertise and operational experience of the Leader and his team .i.e. the group of mujāhidīn responsible for carrying out the operation.
- 5) Proper timing.
- 6) Effective team work and from the chief points here is the listening and obeying the Amir whether the one appointed for that particular operation or the one for the whole group.
- 7) Appropriate selection and usage of the available equipment even if they are limited.
- 8) Using a clear strategy as well as techniques especially as regards the security precautions required of the brothers carrying out the mission as well as the location where the kidnapped fellow is to be hidden, the mode of communication with the authorities or his people, etc. so the brothers must be very careful on such jobs and plan accordingly.
- 9) Effective contingency strategy incase anything does not go according to plan.

¹¹⁸ Surah An-Nisaa: 81; Ahzab:3, 48; At-Talāq: 3.

¹¹⁹ Surah At-Tawbah: 25

¹²⁰ Surah Al-Anfal: 45-46.

MILITARY TRAINING, WEAPONS AND OPERATIONS

وَأَعِدُّوا لَهُم مَا أُسْتَطِعْنُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلٍ
اللَّهُ يُوفِّ إِلَيْكُمْ وَآتَنْتُمْ لَا تُظْلَمُونَ

"Against them make ready your strength to the utmost of your power, to strike terror into [the hearts of] the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly." (Al-Anfal: 60)

The Concept of Preparing - Idaade: Its Purpose and Goals:¹²¹

Preparation: It is to know a group of sciences, knowledge, and some physical abilities to perform the mission of Jihad which is fighting in the Way of Allah. These 2 noble verses summarize the concept, tools, and goals for preparing, and the Sunnah gives details of this practically and theoretically, which needs a separate book, but we are here to only give a summary. These 2 verses are:

وَأَعِدُّوا لَهُم مَا أُسْتَطِعْنُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلٍ
اللَّهُ يُوفِّ إِلَيْكُمْ وَآتَنْتُمْ لَا تُظْلَمُونَ

" And prepare against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to terrorize the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in

¹²¹ Adapted from; *The Global Islamic Resistance Call*: Chapter 8 Section 6: The Theory of Training in the Global Islamic Resistance Call – by Shaykh Abū Mus'ab As-Sūrī (May Allāh protect him).

the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (Al-Anfal: 60)

وَلَوْ أَرَادُوا الْخُرُوجَ لَاَعَدُوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ ابْنِ عَائِثَمْ فَتَبَطَّهُمْ وَقِيلَ اقْعُدُوا
مَعَ الْقَاعِدِينَ

"And if they had intended to march out (for jihad), certainly, they would have made some preparation for it; but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)." (At-Tauba: 36)

Some of the benefits of these verses;

- i. As for the verse from Surat Anfal:
 - a. It is decided that preparation is according to one's ability and not above one's ability. Further, it is a legal obligation, so every Muslim prepares his weapon and himself according to his ability.
 - b. "*From strength and Steeds of War*" these comprehensive words refer to every means for acquiring weapons, war machines, and transportation. The Prophet Muhammad (SalAllahu alayhi wa ssalam) explained this in his hadith, "*The strength is shooting*"¹²² and he repeated it 3 times. The Qur'an commands all the Muslims to obtain weapons and not to be heedless of this. So the Noble Qur'an says in the noble verse of Surat An-Nisaa: 102

"...And let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your weapons and your baggage, to attack you in a single rush , but there is no sin on you if you put away your weapons because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers."

- c. The verse explains that the obligation of preparing is not the mere acquisition of knowledge, physical exercise, or other

¹²² Narrated by Muslim from 'Uqbah Ibn 'Âmir.

than that of which has spread lately about preparing (for Jihad), like travelling without the having intention of Jihad. Preparing is for a specific goal only - ... "*Prepare... to terrorize the enemy of Allah and your enemy, and others*" as I mentioned this verse before.

- d. Then this ayah refers to a gentle indication, after the order to prepare and obtain weapons and war machines, to spend. This is because Allāh SWT knows the cost of this and He knows that most of those who desire to make Jihad are poor. The verse orders spending and ends with the order to spend and promises great rewards from Allāh.
- ii. As for the verse of At-Taubah:

It contains important signs and important jurisprudence for the relationship of preparing with faith and its relationship with practical Jihad. Among the distinctions of this is verse (46) which speaks about hypocrites and their claim of having the intention for Jihad after verses (44-45) which speak about the relationship of the believers and how they, in fact, perform Jihad with their property and lives and they do not ask permission to flee (from fighting) like the hypocrites do; those whose hearts are in doubt and seek permission for an escape. And for this reason, the chapter of At-Tauba is called the "Exposer of the Hypocrites." So now the verse which concerns us decides that among the signs of the hypocrites is their avoiding the preparation for fighting and Jihad. Also, the verse says about them "*If they wanted to go out*", *this means if their intention were truthful to fight and go out (in the path of Allah)* "*They would have prepared something for it.*" That means they would prepare to fight, which was required of them according to their capability and capacity. This verse, also, determines that Allah SWT hated for them to go out for Jihad and discouraged them from it (i.e. going out for Jihad) because he knew the situation, so he made them stay behind as a mercy for the mujāhidīn. This is because going out for these people is harmful (for the Jihad and the mujāhidīn). So the verse refers to the stages of this in the words of Allah: "*If they had wanted to go out they would have prepared something for... sit back with those who stay back*"¹²³

¹²³ This failure is the phenomenon of the ones who prepared but they did not want to go out. They wanted to prepare but at the same time they did not want to perform jihad. So they wanted to stay behind with premeditation!

What we understand from the verse is the indication that there are 3 stages: The will, preparing, and dispatching (the army). This dynamic and logical order summarizes the mechanism of Jihad and resistance operations. Having the will to fight is the forefront of preparing, and afterwards Jihād.

The Manner of Training and the Weapons:¹²⁴

Our theory in this training depends on the following principles:

- 1) Focusing on the ideology and methodology of preparing and developing the will to fight and morale.
- 2) Focusing on the understanding of the theory of Jihadi guerilla warfare or also called the war of the weak and oppressed.
- 3) Spreading the methodology of the ideological, military, and theoretical training in our Ummah using all means (i.e. internet, pamphlets, word of mouth, etc.)
- 4) Dependency on the manner of the training in secret homes and small secret mobile bases.
- 5) Developing fighting abilities through Jihadi operations and joining the battlefield.

The Amir should prepare the members and cadres methodologically by using the researches, books, and compulsory reading according to their abilities and understanding.

And the Shaykh Abdul-Qādir ibn Abdul-Aziz, mentioned in his book – *Jihād And The Effects Of Intention Upon It* – thus;

“And military training is from the requisites of Jihād, and it has the same goals as it. And the Muslim Brother is susceptible to injury or martyrdom while in training, so what is obligatory upon him is to make his intention sincere, and his goal from the training to be Jihād so the Word of Allāh be the Highest,¹²⁵ so that full rewards will be recorded for him, Inshā’ Allāh. As the reward promised for the mujāhidīn is all contingent upon the condition of the action being in ‘In the Path of Allāh’.”

And then the Shaykh continued;

¹²⁴ Adapted from; *The Global Islamic Resistance Call*: Chapter 8 Section 6: The Theory of Training in the Global Islamic Resistance Call – by the Mujāhid Shaykh Abū Mus'ab As-Sūrī (may Allāh preserve him).

¹²⁵ In reference to Surah At-Taubah: 40.

"So he must not train or perform Jihād with the aim that he be mentioned and for his stance to be seen, then it be said about him that he is courageous...." Until he said; "The Muslim must not train or perform Jihād with the aim of reaching a financial benefit or leadership and surpassing someone besides him. Because he might be killed before he attains anything from that, so he will have lost the Dunyā and the Hereafter and that is the Evident Loss¹²⁶...., and the Muslim should not train or perform Jihād with the aim of supporting a specific Jamā'ah or party, so that if the Jihād is with other than his group, he abandons it. So this one is not fighting so that the Word of Allāh will be the Highest, rather so that the banner of the party or the Jamā'ah will be the highest...." The Shaykh settled this matter by remarking; "I Say: And the likes of those ones have no share in the Hereafter ..."¹²⁷

Security Precautions Related To Training.¹²⁸

- 1) Availability of the basic medical services is a necessity. Some recommended contents for a first aid kit include; Adhesive tape, Rubbing and wipes, Aspirin, Cotton swabs, Disposable latex gloves, Elastic bandages, Face mask for CPR, Flashlight, Hot-water bottle, Hydrogen Peroxide, Safety pins, Salt, Scissors, Sugar or glucose solution, Thermometer, Waterproof tape, e.t.c.
- 2) Relevant location for the specific training courses, weather, topography, etc.
- 3) Concealment of training evidence i.e. any signs that might give away the location and its purpose to the enemies.
- 4) Presence of relevant training facilities.
- 5) The Trainees:
 - a. Adherence to individual security measures/obligation.
 - b. Careful selection of individuals and not mixing them up especially if they are not members of the same cell.
 - c. Ensuring personal safety.
 - d. Preferable in small sizes (7-10 individuals).
 - e. Trainees must not know each other.
 - f. Trainees must not identify base location/details.

¹²⁶ Surah Al-Hajj: 11.

¹²⁷ *Jihād And The Effects Of Intention Upon It*: Chapter 1: A Reminder Concerning Sincerity and Hoping For Rewards pg. 7-8.

¹²⁸ And here all what has been mentioned as regards security awareness for meetings, travelling, Individual, Bases, etc. must be effectively put into practices.

g. Establishing a specific training plan for each trainee.

6) The trainers/instructor(s):

- a. Adherence to security obligations - may be similar to commanders.
- b. Fewness at the base i.e. only those needed at specific stages/periods.
- c. Must never reveal their identities.
- d. Maintain small trainee – trainer ratio.
- e. Must never know each other, unless when it is extremely relevant.

The martyred Mujāhid Shaykh and Commander Yūsuf Al-Uyayrī, may Allāh have mercy on his soul¹²⁹, said that a person is not fit for jihād if he fails any one of the following;

- ✓ Jog for 10 km (about 6.2miles) without stopping, and this should take him not more than 70 minutes in the worst of cases.
- ✓ Run a distance of 3 km (roughly 2miles) in about 13.5 minutes.
- ✓ Run for a distance of 100 meters with only 12-15 seconds of rest.
- ✓ Carry a load of 20kg (around 44pounds) for at least 4 hours straight.
- ✓ Perform at least 70 push-ups in one shot without stopping (one can start by performing 10 push-ups at once, then increasing the number by 3 every day until eventually reaching 70).
- ✓ Perform 100 sit-ups in one shot without stopping (one can start by performing 10 sit-ups at once, then increasing the number by 3 every day until eventually reaching 70).

¹²⁹ He is the martyred al-Hāfidh Mujāhid Shaykh Yūsuf ibn Sālih al-'Uyayrī: he left at an early age (17 years) to fight in Afghānistān against the Russians. People who knew him described him as a very intelligent individual who was very well-versed in all of the weaponry in all fields and was able to train with them very well. Later, he returned to the Arabian Peninsula where he continued serving the Mujāhidīn in Chechenya and fundraised for them. As time passed, he was arrested and put in jail for a few years. In jail he memorized al-Bukhārī and Muslim. When he came out, he wrote a few books; each one of them is a masterpiece. One can see the depth of his textual references to Qur'an and Sunnah as well as references to present day occurrences. He was later killed and died *shaheed* by the security forces in the Arabian Peninsula; we ask Allah for that to be the case. *Ameen*. And he was the very first Amir of the Al-Qaeda mujāhidīn in the Arabian Peninsula.

- ✓ Crawl using his arms for a distance of 50 meters in 70 seconds at most.
- ✓ Walk for a long distance without stopping for about 10 hours.
- ✓ Perform the fartlek-run; an exercise that combines walking, speed-walking, jogging and running, and it is as follows: - he begins by walking normally for 2 minutes, then he walks quickly for another 2 minutes, then he jogs for 2 minutes, then he runs for 2 minutes, then he runs fast for a distance of 100 meters, then he returns to walking, and so on until he does this 10 times non-stop.

Technical Preparation of the Urban Mujāhid:

No one can become an effective urban mujāhid without paying special attention to technical preparation. The technical preparation of the urban mujāhid runs from a concern for his physical condition to a knowledge of and education in professions and skills of all kinds, particularly manual skills. The urban mujāhid can have a strong physical structure only if he trains systematically. He cannot be a good fighter if he has not learned the art of fighting. For that reason, the urban mujāhid must learn and practice the various forms of unarmed fighting (Hand-to-Hand Combat), attack, and of personal defense. Other useful forms of physical preparation are hiking, camping, the practice of survival in the woods, mountain climbing, rowing, swimming, skin diving and training as a frogman, fishing, harpooning, and the hunting of birds and of small and big game. It is very important to learn how to ride a bicycle, motorcycle, drive a car, pilot a plane, handle a motor boat and a sailboat, understand mechanics, radio, telephone, electricity and have some knowledge of electronics and engineering techniques¹³⁰. It is also

¹³⁰ And the martyred Shaykh and Amir of the Mujāhidīn Usāmah bin Laden (may Allāh place his Soul with those of the Shuhada), was able to benefit the jihādi and mujāhidīn with his extensive experience in engineering, explosives and chemicals right from the time of the Afghan jihād against the Russians. Others in the same light include the Shaykh Abū Mus'ab Sūrī, the martyred Amir Khattab (his extensive *ilm* of various weapons was a blessing to the Mujāhidīn in Chechnya, Dagestan and Ingushetia), the martyred mujāhid Shaykh Abū Khabbab al-Masri (his wide knowledge in explosives is up to now of very great benefit to the jihād globally - YES from the East to the West!!! For all the present expert mujāhidīn in this field are either his former students or have studied under these his students) and the Shaykh (may Allāh accept him among the Shuhada had a special class in Afghānistān and no one knew its members (they

important to have knowledge of topographical information, to be able to determine one's position by instruments or other available resources, to calculate distances, make maps and plans, draw to scale, make timings, and work with an angle protractor, a compass, etc. A knowledge of chemistry, of color combination and of stamp-making, the mastery of the skills of calligraphy and the copying of letters, and other techniques are part of the technical preparation of the urban mujāhid, who is obliged to falsify documents in order to live within a society that he seeks to destroy. In the area of "makeshift" medicine, the urban mujāhid has the special role of being a doctor or understanding medicine, nursing, pharmacology, and drugs, basic surgery and emergency first aid.

The basic question in the technical preparation of the urban mujāhid is, nevertheless, to know how to handle weapons such as the AK-47, assault rifles, submachine gun, revolver, automatic pistol, FAL, various types of shotguns, carbines, mortars, bazookas, etc. Knowledge of various types of ammunition and explosives is another aspect to consider. Among the explosives, dynamite must be well understood. The use of incendiary bombs, smoke bombs, and other types is also indispensable prior training. To know how to improvise and repair weapons, prepare Molotov cocktails, grenades, mines, homemade destructive devices, how to blow up bridges, tear up and put out of service railroads and railroad cars, these are necessities in the technical preparation of the urban mujāhid that can never be considered unimportant. The highest level of preparation for the urban mujāhid is the training camp for technical training.

But only the mujāhid who has already passed a preliminary examination can go to this school-- that is to say, one who has passed the test of fire in revolutionary action, in actual combat against the enemy.

The Urban Mujāhid's Weapons

The urban mujāhid's weapons are light arms, easily obtained, usually captured from the enemy, purchased, or made on the spot. Light weapons have the advantage of fast handling and easy

were more than 100) except him. He was martyred there during the current Crusader invasion - we ask Allāh to grant him the status of the Shuhada.

transport. In general, light weapons are characterized as being short-barreled. This includes many automatic weapons. Automatic and semi-automatic weapons considerably increase the firepower of the urban mujāhid. The disadvantage of this type of weapon, for us, is the difficulty in controlling it, resulting in wasted rounds or a wasteful use of ammunition--corrected for only by a good aim and precision firing. Men who are poorly trained convert automatic weapons into an ammunition drain. Experience has shown that the basic weapon of the urban mujāhid is the light submachine gun. This weapon, in addition to being efficient and easy to shoot in an urban area, has the advantage of being greatly respected by the enemy. The mujāhid must thoroughly know how to handle the submachine gun, now so popular and indispensable to the mujāhidīn in Somalia, Iraq and now in Syria.

Also EXTREMELY IMPORTANT is the basic knowledge of the use of explosives and explosive devices as well as their manufacture (improvising) using cheap and common chemicals and other constituents and elements. Molotov cocktails, gasoline, homemade contrivances such as catapults and mortars for firing explosives, grenades made of pipes and cans, smoke bombs, mines, conventional explosives such as dynamite and potassium chlorate, plastic explosives, gelatin capsules, and ammunition of every kind are indispensable to the success of the urban mujāhid's mission. The methods of obtaining the necessary materials and munitions will be to buy them or to take them by force in expropriation actions specially planned and carried out. The urban mujāhidīn will be careful not to keep explosives and other materials that can cause accidents around for very long, but will always try to use them immediately on their intended targets.

The urban mujāhid's weapons and his ability to maintain them constitute his firepower. By taking advantage of modern weapons and introducing innovations in his firepower and in the use of certain weapons, the urban mujāhid can improve many of the tactics of urban warfare. A good example of this has been in the jihād in Afghānistān where the mujāhidīn have - with the blessings of Allāh - improvised various types of explosives and explosives material such that they have been able to make the enemies fall down on his knees. When the massive use of uniform submachine guns becomes possible, there will be new changes in urban guerrilla warfare

tactics. The firing group that utilizes uniform weapons and corresponding ammunition, with reasonable care for their maintenance, will reach a considerable level of effectiveness. "*The urban guerrilla increases his effectiveness as he increases his firepower*".

Characteristics of the Urban Mujāhid's Tactics:

The tactics of the urban Mujāhidīn have the following characteristics:

- 1)** It is an aggressive tactic, or, in other words, it has an offensive character. As is well known, defensive action means death for us. Since we are inferior to the enemy in firepower, and have neither his resources nor his power base, we cannot defend ourselves against an offensive or a concentrated attack by the enemy. That is the reason why our urban technique can never be permanent, can never defend a fixed base nor remain in any one spot waiting to repel the circle of repression.
- 2)** It is a tactic of attack and rapid withdrawal, by which we preserve our forces.
- 3)** It is a tactic that aims at the development of urban mujāhid warfare, whose function will be to wear out, demoralize and distract the enemy forces, permitting the emergence and survival of jihādi operations, which is destined to play the decisive role in the jihād.

The Initial Advantages of the Urban Mujāhid:

The dynamics of urban guerrilla warfare lie in the mujāhidīn's violent clash with the military and police forces of the *tawāqheet*. In this conflict, the enemies have superiority. The urban mujāhid has inferior forces. The irony is that the urban mujāhid is nevertheless the attacker. The military and police forces, for their part, respond to the conflict by mobilizing and concentrating greatly superior forces in the pursuit and destruction of the urban mujāhidīn. The mujāhid can only avoid defeat if he depends on the initial advantages he has and knows how to exploit them to the end, to compensate for his weakness and lack of material. The initial advantages are;

- a)** He must take the enemy by surprise.
- b)** He must know the terrain of the encounter.

- c) He must have greater mobility and speed than the police and other enemy forces.
- d) His information - intelligence service must be better than the enemy's.
- e) He must be in command of the situation, and demonstrate decisiveness so great that everyone on our side is inspired and never thinks of hesitating, while on the other side the enemy is stunned and incapable of acting.

1) Surprise:

To compensate for his general weakness and shortage of weapons compared to the enemy, the urban mujāhid uses surprise. The enemy has no way to combat surprise and becomes confused and is destroyed. The technique of surprise is based upon four essential requirements;

- a) We know the situation of the enemy we are going to attack, usually by means of precise information and meticulous observation, while the enemy does not know he is going to be attacked and knows nothing about the attackers.
- b) We know the strength of the enemy we are going to attack, and the enemy knows nothing about our strength.
- c) Attacking by surprise, we save and conserve our forces, while the enemy is unable to do the same, and is left at the mercy of events.
- d) We determine the time and place of the attack fix, its duration and establish its objectives. The enemy remains ignorant of all of this information.

2) Knowledge of the Terrain (Topography):

One of the urban mujāhidīn's best allies is the terrain, and because this is so he must know it like the palm of his hand. To have the terrain as an ally means to know how to use with intelligence its unevenness, its high and low points, its turns, its irregularities, its fixed and secret passages, its abandoned areas, its thickets, etc., taking maximum advantage of all of this for the success of armed actions, escapes, retreats, covers, and hiding places. Impasses and narrow spots, gorges, streets under repair, police checkpoints, military zones and closed-off streets, the entrances and exits to tunnels and those that the enemy can close off, corners controlled or watched by the police, traffic lights and signals; all this must be thoroughly known and studied in order to avoid fatal errors. Our

problem is to get through and to know where and how to hide, leaving the enemy bewildered in areas he doesn't know. Being familiar with the avenues, streets, alleys, ins and outs, the corners of the urban centers, its paths and shortcuts, its empty lots, its underground passages, its pipes and sewer systems, the urban mujāhid safely crosses through the irregular and difficult terrain unfamiliar to the enemy, where the enemy can be surprised in a fatal ambush or trap at any moment. Because he knows the terrain, the urban mujāhid can pass through it on foot, on bicycle, in a car, jeep or small truck, and never be trapped. Acting in small groups with only a few people (Cells - *thubas*), the mujāhidīn can rendezvous at a time and place determined beforehand, following up the initial attack with new guerrilla operations, or evading the police cordon and disorienting the enemy with their unexpected audacity. It is an impossible problem for the police, in the complex terrain of the urban mujāhid, to catch someone they cannot see, to repress someone they cannot catch, and to close in on someone they cannot find.

Our experience is that the ideal mujāhid is one who operates in his own city and thoroughly knows its streets, its neighborhoods, its transit problems, and its other peculiarities. The mujāhid outsider, who comes to a city whose streets are unfamiliar to him, is a weak spot, and if he is assigned certain operations, he can endanger them. To avoid grave mistakes, it is necessary for him to get to know the layout of the streets and the neighborhoods.

3) Mobility and Speed:

To insure the mobility and speed that the police cannot match, the urban mujāhid needs the following;

- a) Mechanization.
- b) Knowledge of the terrain.
- c) A disruption or suspension of enemy transport and communications.
- d) Light weapons.

By carefully carrying out operations that last only a few moments, and leaving the site in mechanized vehicles and or motorcycles, the urban mujāhid beats a rapid retreat, escaping capture. The urban mujāhid must know the way in detail, and, in this manner, must go through the schedule ahead of time as a training, to avoid entering

streets/roads that have no exit, or running into traffic jams, or being stopped by the traffic signals or officers.

The police pursue the urban mujāhid blindly, without knowing which road he is using for his escape. While the brother escapes quickly because he knows the terrain, the police lose the trail and give up the chase. The brother must launch his operations far from the logistical centers of the police. A primary advantage of this method of operation is that it places us at a reasonable distance from the possibility of capture, which facilitates our evasion.

In addition to this necessary precaution, the mujāhidīn must be concerned with the enemy's communication system. The telephone is the primary target in preventing the enemy from access to information, by knocking out his communications systems.

Even if he knows about the jihādi operation, the enemy depends on modern transportation for his logistics support, and his vehicles necessarily lose time carrying him through the heavy traffic of the large cities. It is clear that the tangled and treacherous traffic is a disadvantage for the enemy, as it would be for us if we were not ahead of him.

If we want to have a safe margin of security and be certain to leave no tracks for the future, we can adopt the following methods;

- a) Deliberately intercept the police with other vehicles, or by seemingly casual inconveniences and accidents; but in this case the vehicles in question should neither be legal nor have real license numbers.
- b) Obstruct the roads with fallen trees, rocks, ditches, false traffic signs, dead ends or detours, or other clever methods.
- c) Place homemade explosives in the way of the police; use petrol or its like or throw Molotov cocktails or hand grenades to set their vehicles on fire.
- d) Set off a burst of submachine gun fire or weapons such as the FAL aimed at the motor and tires of the cars engaged in the pursuit; and
- e) Using all the security and safety precautions mentioned about travelling, meetings and the like.

With the arrogance typical of the police and the military authorities, the enemy will come to fight us equipped with heavy guns, equipment and with elaborate maneuvers by men armed to the

teeth. The mujāhid must respond to this with light weapons that can be easily transported, so he can always escape with maximum speed without ever accepting open fighting. The mujāhid has no mission other than to attack and quickly withdraw. We would leave ourselves open to the most crushing defeats if we burdened ourselves with heavy weapons and with the tremendous weight of the ammunition necessary to use them, at the same time losing our precious gift of mobility.

When our enemy fights against us with the cavalry, we are at no disadvantage as long as we are mechanized. On foot, we also have the target of the mounted police, knocking him down with submachine gun and revolver fire or with Molotov cocktails and hand grenades .i.e. it is not so difficult for a brother on foot to make a target of a policeman on a pick-up truck (999). The great disadvantage faced by the policeman on the pick-up is that he presents the urban guerrilla with two excellent targets--the car and its rider (the passengers).

Apart from being faster than the pick-up, the helicopter has no better chance in pursuit. Moving at 200 kilometers an hour, it will never succeed in hitting from above a target that is lost among the crowds and street vehicles, nor can the helicopter land in public streets in order to capture someone. At the same time, whenever it flies too low, it will be excessively vulnerable to the fire of the mujāhidīn.

4) Information:

This concentration of the opponents of the dictatorship plays a very important role in providing information about the actions of the police and government officials, as well as hiding the activities of the mujāhidīn. The enemy can also be thrown off with false information, which is worse for him because it is a tremendous waste. By whatever means, the sources of information at the disposal of the urban mujāhidīn are potentially better than those of the police. The enemy is observed by the people, but he does not know who among the people transmits information to the mujāhidīn. The military and the police are generally hated by the people for the injustices and violence they have committed, and this facilitates obtaining information which is damaging to the activities of government agents.

Information, which is only a small segment of popular support, represents an extraordinary potential in the hands of the mujāhidīn. Thus the creation of an intelligence service, with an organized structure, is a basic need for us. The mujāhidīn have to have vital information about the plans and movements of the enemy; where they are, how they move, the resources of their banking network, their means of communication, and the secret activities they carry out. The reliable information passed on to the mujāhidīn represents a well-aimed blow at the *tawāghheet*. The *tawāghheet* has no way to defend itself in the face of an important leak which facilitates our destructive attacks. The enemy also wants to know what actions we are planning so he can destroy us or prevent us from acting. In this sense, the danger of betrayal is present, and the enemy encourages betrayal and infiltrates spies into the jihādi organizations and groups. The urban mujāhid's technique against this enemy tactic is to single-out the spies, traitors, informers and provocateurs within the Muslims. Since our struggle takes place among them and depends on their sympathy--while the enemy has a bad reputation because of its brutality, torture and fight against the *Deen* - the informers, spies, traitors and the police come to be enemies of the Muslimeen, without supporters, denounced to the mujāhidīn and, in many cases, properly punished. For his part, the mujāhid must not evade the duty--once he knows who the spy or informer is--of physically wiping him out by killing using the most appropriate methods. This is the proper method, approved by the Almighty Allāh as He (SWT) clear stated in Surah Muhammad¹³¹ and it minimizes considerably the incidence of infiltration or enemy spying.

For complete success in the battle against spies and informers, it is essential to organize counter-espionage or counter-intelligence service, team or more rightly a cell/*thuba* composed of ONLY those brothers who are very well experienced in the art of assassination¹³².

¹³¹ "Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes. This, because they said to those who hate what Allah has revealed, "We will obey you in part of [this] matter"; but Allah knows their [inner] secrets. But how [will it be] when the angels take their souls at death, and smite their faces and their backs? This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect. " (Muhammad:25-28)

¹³² Like the two-man team Shaykh Usāmah (*rahimahullah*) sent to assassinate Ahmed Shah Masood (the then leader of the Northern Alliance which was being used by the US to fight the

Nevertheless, as far as information is concerned, it cannot all be reduced to a matter of knowing the enemy's moves and avoiding the infiltration of spies. Intelligence information must be broad--it must embrace everything, including the most insignificant material as has been clearly mentioned in the chapter about Espionage. There is a technique of obtaining information, and the urban guerrilla must master it. Following this technique, intelligence information is obtained naturally, as a part of the life of the people. The mujāhid, living in the midst of the population and moving about among them, must be very attentive to all types of conversations and human relations, learning how to disguise his interest with great skill and judgment.

In places where people work, study, and live, it is easy to collect all kinds of information on payments, business, plans of all kinds, points of view, opinions, people's state of mind, trips, interior layout of buildings, offices and rooms, operations centers, etc.

Observation, investigation, reconnaissance, and exploration of the terrain are also excellent sources of information. The mujāhid never goes anywhere absentmindedly and without *am'niyyat*, always on the alert lest something occurs. Eyes and ears open, senses alert, his memory is engraved with everything necessary, now or in the future, to the continued activity of the guerrilla fighter.

Careful reading of the press with particular attention to the mass communication media, the research of accumulated data, the transmission of news and everything of note, a persistence in being informed and in informing others, all this makes up the intricate and immensely complicated question of information which gives the urban guerrilla a decisive advantage.

5) Decisiveness:

It is not enough for the urban mujāhid to have in his favor surprise, speed, knowledge of the terrain, and information. He must also demonstrate his command of any situation and a capacity for decisiveness, without which all other advantages will prove to be useless. It is impossible to carry out any action, however well-planned, if the brother turns out to be indecisive, uncertain, and irresolute. Even an action successfully begun can end in defeat if

Taliban regime) on the eve of the 9-11 attacks. And this was after a request from the Amir Mullah Muhammad Umar (may Allāh protect him) to the Shaykh.

command of the situation and the capacity for decision falter in the middle of the execution of the plan. When this command of the situation and a capacity for decision are absent, the void is filled with hesitation and fear. The enemy takes advantage of this failure and is able to liquidate us. The secret of the success of any operation, simple or complex, easy or difficult, is to rely on determined men. Strictly speaking, there are no simple operations: all must be carried out with the same care taken in the most difficult, beginning with the choice of the human elements-- which means relying on leadership and the capacity for decision in every situation. One can see ahead of time whether an action will be successful or not by the way its participants act during the preparatory period. Those who fall behind, who fail to make designated contacts, are easily confused, forget things, fail to complete the basic tasks of the work, possibly are indecisive men and can be a danger. It is better not to include them. Decisiveness means to put into practice the plan that has been devised with determination, with audacity, and with an absolute firmness. It takes only one person who hesitates to lose all.

Types and Nature of Missions for the Urban Mujāhidīn:

In order to achieve the objectives of the jihād movement, the urban mujāhid is obliged, in his tactics, to follow missions whose nature is as different or diversified as possible. The urban mujāhid does not arbitrarily choose this or that mission. Some actions are simple; others are complicated. The inexperienced brother must be gradually introduced into actions and operations which run from the simple to the complex. He begins with small missions and tasks until he becomes completely experienced.

Before any action, the mujāhidīn must think of the methods and the personnel at their disposal to carry out the mission. Operations and actions that demand the mujāhidīn's technical preparation cannot be carried out by someone who lacks the technical skill. With these precautions, the missions which the urban mujāhid or mujāhidīn can undertake are the following:

- ✓ Assaults
- ✓ Raids and penetrations
- ✓ Occupations

- ✓ Ambushes
- ✓ Street tactics
- ✓ Strikes and work stoppages
- ✓ Desertions, diversions, seizures, expropriation of weapons, ammunition and explosives
- ✓ Liberation of prisoners
- ✓ Executions and Assassinations
- ✓ Kidnappings
- ✓ Sabotage
- ✓ Terrorism - *irhab*.
- ✓ Armed propaganda
- ✓ War of nerves i.e. propaganda warfare.

Mission - Operation Details:

1) Assaults:

Assaults are the armed attacks which we make to seize funds, liberate prisoners, capture explosives, submachine guns, and other types of weapons and ammunition. Assaults can take place in broad daylight or at night. Daytime assaults are made when the objective cannot be achieved at any other hour, such as the transport of money by banks, which is not done at night. Night assaults are usually the most advantageous for the mujāhidin. The ideal is for all assaults to take place at night, when conditions for a surprise attack are most favorable and the darkness facilitates escape and hides the identity of the participants. They must prepare themselves, nevertheless, to act under all conditions, daytime as well as night. The most vulnerable targets for assaults are the following;

- ✓ Credit establishments for the money both local and foreign currency
- ✓ Commercial and industrial enterprises, including plants for the manufacture of weapons and explosives
- ✓ Military establishments and intelligence centers
- ✓ Commissaries and police stations
- ✓ Jails
- ✓ Government property
- ✓ Mass communications media, especially those owned by the tawāghīt and their supporters.
- ✓ Firms and properties owned by the Crusader's and their allies.

- ✓ Government vehicles, including military and police vehicles, trucks, armored vehicles, money carriers, trains, ships, and airplanes.

The mujāhidīn brothers on both sides of the Afghanistan – Pakistan border have mastered this type of operation especially by targeting the supply routes and convoys of the Crusader NATO and American forces in Afghanistan.

2) Raids And Penetrations:

Raids and penetrations are rapid attacks on establishments located in neighborhoods, or even in the center of the city, such as small military units, commissaries, hospitals, to cause trouble, seize weapons, punish and terrorize the enemy, take reprisals, or to rescue wounded brothers or those hospitalized under police guard. Raids and penetrations are also made on garages and depots to destroy vehicles and damage installations, especially if they are enemy-owned firms and property. When they take place on certain stretches of highway or in certain distant neighborhoods, these raids can serve to force the enemy to move great numbers of troops, a totally useless effort since when they get there they will find nobody to fight. When they are carried out on certain houses, offices, stores or public offices, their purpose is to capture or search for secret papers and documents. Raids and penetrations are most effective if they are carried out at night. The blessed 9/11 attacks by the mujāhidīn of the Al-Qaeda organization also fall in this category. The Mumbai attacks on the Marriot Hotel a couple of years ago also fall into this category of operations.

3) Occupations:

Occupations are a type of attack carried out when the mujāhidīn station themselves in specific establishments and locations, for a temporary action against the enemy or for some propaganda purpose. The occupation of factories and government buildings is a method of distracting the enemy's attention. The occupation of radio stations is for propaganda purposes. Occupation is a highly effective model for action but, in order to prevent losses and material damage to our forces, it is always a good idea to plan on the possibility of a forced withdrawal. It must always be meticulously planned, and carried out at the opportune moment. Occupations always have a time limit, and the swifter they are

completed, the better. And this type of operation has been accurately mastered by the Mujāhidīn of the Islāmic State in Iraq especially in the capital Baghdad as well as the Taliban Mujāhidīn in Afghanistan also in the capital Kabul and also in Kandahar province with extreme success. And all Praise is due to Allāh (SWT). One can also recall the Beslan operation by the mujāhidīn of the Caucasus Emirate - Chechnya, Dagestan and Ingushetia where they raided a theatre accompanied by their sister mujāhidāt and the rest is well known and the enemy especially the Russians was taught a lesson that they will never forget. Not forgetting how our mujāhidīn brothers in Somalia have also mastered this tactic among many others to bleed and inflict heavy losses on the crusader Amisom forces and their Ethiopian allies as well as the *murtadeen* (TFG forces) under Sheikh Sharif.

4) Ambush:

Ambushes are attacks, typified by surprise, when the enemy is trapped on the road or when he makes a police net surrounding a house or base. A false alarm can bring the enemy to the spot, where he falls into a trap. The principle object of the ambush is to capture enemy weapons and to punish him with death. Ambushes to halt passenger trains are for propaganda and ghanīmah purposes, and, when they are troop trains or convoys, the object is to annihilate the enemy and seize his weapons. The urban mujāhid sniper is the kind of fighter specifically suited for ambush, because he can hide easily in the irregularities of the terrain, on the roofs and the tops of buildings and apartments under construction. From windows and dark places, he can take careful aim at his chosen target. Ambushing has devastating effects on the enemy, leaving him unnerved, insecure and fearful. And here the brothers in Somalia of the Al-Shabaab movement have mastered this technique (learning from their mujāhidīn brothers in Iraq) and have - by the Grace of Allāh (SWT) - inflicted heavy losses on the Crusader AMISOM forces, the Ethiopians and their lackeys under the leadership of the *murtad* Sheikh Sharif Ahmed¹³³.

5) Liberation Of Prisoners:

The liberation of prisoners is an armed action designed to free jailed brothers. In this jihād against the enemy, the mujāhidīn are subject

¹³³ Seems they will be having a new 'leader' by the time we finish this compilation - *Insha'Allāh*.

to arrest, and can be sentenced to unlimited years in jail. This does not mean that the battle ends here. For the mujāhid, his experience is deepened by prison, and struggle continues even in the dungeons where he is held. The imprisoned mujāhid views the prisons of the enemy as a terrain which he must dominate and understand in order to free himself by any appropriate jihādi operation. There is no jail, either on an island, in a city penitentiary, or on a farm, that is impregnable to the skill, cleverness and firepower of the mujāhidīn - *bi-idhnillāh*. The mujāhid who is free views the jails of the enemy as the inevitable site of jihādi actions designed to liberate his brothers and the other Muslims from prison. It is this combination of the mujāhidīn in freedom and the imprisoned brothers that results in the armed operations we refer to as "liberation of prisoners" as was clearly mentioned in the hadith. The special operations that can be used in liberating prisoners are the following;

- ✓ Riots in penal establishments, in correctional colonies or camps, or on transport or prison ships;
- ✓ Assaults on urban or rural prisons, detention centers, prison camps, or any other permanent or temporary place where prisoners are held;
- ✓ Assaults on prisoner transport trains or convoys;
- ✓ Raids and penetrations of prisons;
- ✓ Ambushing of guards who move prisoners.

6) Executions and Assassinations:

Execution is the killing of an enemy spy, of an agent of the tawāghheet, of a police torturer, of a selected personality in the government involved in crimes and persecutions against the sons and daughters of this Ummah, *wazaga*, informer, security agent or provocateur. Those who go to the enemy of their own free will to make denunciations and accusations, who supply information and who finger people, must also be executed when they are caught by the mujāhidīn. Execution is a secret action, in which the least possible number of brothers is involved. In many cases, the execution can be carried out by a single sniper - patient, alone and unknown, and operating in absolute secrecy and in cold blood.

7) Kidnapping:

Kidnapping is capturing and holding in a secret place a spy,

political personality or a notorious and dangerous enemy of the jihādi movement as well as foreign nationals. Kidnapping is used to exchange or liberate imprisoned brothers or to force the suspension of torture in jail by the enemy. The kidnapping of personalities who are well-known wealthy figures, artists, sports figures or who are outstanding in some other field, but who have evidenced no political interest, can be a useful form of propaganda for the mujāhidīn, provided it occurs under special circumstances, and is handled well. The kidnapping of foreigners constitutes a form of *irhab* and revenge as well for ransoming so as to fund the jihādi work.

8) Sabotage:

Sabotage is a highly destructive type of attack using very few persons--and sometimes requiring only one--to accomplish the desired result. When the mujāhid use sabotage the first step is isolated sabotage. Then this is followed by the step of dispersed and general sabotage, carried out by the other mujāhidīn units. Well-executed sabotage demands study, planning and careful action. A characteristic form of sabotage is explosions using dynamite for example, fire or the placing of mines or the use of the more secure and effective improvised explosives and explosive devices such as the VBIED¹³⁴. A little sand, a trickle of any kind of combustible, a poor lubrication job, a screw removed, a short circuit, inserted pieces of wood or iron, can cause irreparable damage. The objective of sabotage is to hurt, to damage, to make useless and to destroy vital enemy points such as the following;

- ✓ The economy of the country
- ✓ Agricultural or industrial production
- ✓ Transport and communication systems
- ✓ Military and police systems and their establishments and depots
- ✓ The repressive military-police system
- ✓ The firms and properties of exploiters in the country

The mujāhidīn should endanger the economy of the country, particularly its economic and financial aspects, such as its domestic and foreign banking network, its exchange and credit systems, its

¹³⁴ Vehicle Based Improvised Explosive Devise – and you don't have to ask anyone about their effectiveness and frequency, just switch on your TV or Radio and wait for the news from Iraq, Afghānistān, Yemen, Somalia, Nigeria and of recent the Blessed Shām (Syria).

tax collection system, etc. Public offices, centers of government and government depots are easy targets for sabotage. Nor will it be easy to prevent the sabotage of agricultural and industrial production by the mujāhid, with his thorough knowledge of the local situation. With respect to the enemy's transport and communications systems, beginning with railway traffic, it is necessary to attack them systematically with sabotage. The only caution is against causing death and injury to passengers, especially regular commuters on suburban and long-distance trains. Attacks on freight trains, rolling or stationary stock, stoppage of military transports and communications systems, these are the major objectives in this area. Sleepers can be damaged and pulled up, as can rails. A tunnel blocked by a barrier of explosives, or an obstruction caused by a derailed car, causes enormous harm.

The derailment of a train carrying fuel is of major damage to the enemy. So is dynamiting a railroad bridge. In a system where the size and weight of the rolling equipment is enormous, it takes months for workers to repair or rebuild the destruction and damage. As for highways, they can be obstructed with trees, stationary vehicles, ditches, dislocation of barriers by dynamite, and bridges destroyed by explosions. Ships can be damaged at anchor in seaports or river-ports, or in the shipyards. Aircraft can be destroyed or damaged on the ground. Internet, Telephone and telegraph lines and networks can be systematically damaged, their towers blown up, and their lines made useless. Oil lines, fuel plants, depots for bombs and ammunition arsenals, military camps and bases must become targets for sabotage operations, while vehicles, army trucks and other military or police vehicles must be destroyed wherever they are found. The military and police repression centers and their specialized organs must also face the wrath of the mujāhid saboteur. Foreign firms and properties in the country, for their part, must become such frequent targets of sabotage that the volume of actions directed against them surpasses the total of all other actions against enemy vital points.

Causes of Failure in some Operations:

- 1) Inexperience.**
- 2) Being negligent of the required security guidelines.**

- 3) Vanity – pride and arrogance.
- 4) Inadequate preparation.
- 5) Exaggeration of the present strength as well as undertaking operations beyond the current capabilities.
- 6) Attacking the enemy when he is most angry.

Qualities of an Urban Assassin:

What does it take to be an effective urbanite assassin? This is an inquiry that recurs in the personage who apprehends the potency of this policy upon his prey. After the spiritual revitalization, the makeup of an assassin is entirely psychological; everything else is a branch of this urbanized kernel. Here, we will strip the assassin of his physical qualities, armaments and gear, and touch upon his most exceptional qualities that qualify him as a tool for the religion's victory;

- 1) His will power is one of constants and not variables. The zeal of his Islam is in actuality the spark that creates the fire of motivation. He then makes sure to guard his religious fervor from sins – such as from the tongue and private parts. Not doing so makes him vulnerable to weaknesses of all sorts. A strong heart that remains consistent in its piety is what develops the character of the believing assassin.
- 2) His ability to select the right targets. He studies the enemy and his weaknesses. He doesn't limit the concept of his enemy to military personnel or political leaders, but he widens the scope upon anyone that the *shari`ah* allows him to eliminate. Thus, he is not afraid to study the movements of personalities that openly insult the religion, apostates that play a helping role for the enemy aggressors, and non-combatants in either selective hits – such as to obtain *ghanimah* for further operations – or mass hits – to destroy an infrastructure of political and/or economic representation.
- 3) He never shies from advantageous education. The Muslim assassin looks at education with ambitious eyes. He never considers his knowledge to be complete as long as he is alive; thus, he has an attachment to all avenues and channels of beneficial knowledge that can advance him in his role. An expert in the field of economics, for example, can always be

found with his nose in the books, newspapers and magazines pertaining to the economy. He doesn't claim that his expertise has excused him from continuously growing in his renewal of knowledge. Consequently, the true assassin dives into the pool of knowledge pertaining to warfare, assassination techniques, psychology, sociology, religion, history, politics, culture, foreign languages and so forth, turning his mind into an absorbent sponge.

- 4) He sharpens his skills through practice. Continuing the third point, he puts his knowledge into practice. He is not pleased with being just an idle library; he wants to use his skills to experience the knowledge that was acquired. He puts his mind into constant modes of readiness so that his alertness is always high and his personality as an assassin is kept at a constant. When a person exercises his body, his mind immediately is focused on perfecting his exercise for a better body; similarly, the assassin is focused on his role through constant practices that develop his skills.
- 5) The art of forensics is his style of thinking. In today's security-enveloped world, it is vital to erase as many traces as possible so that your identity is not revealed to a soul.
 - a. The first and most important method of doing this is through religious devotion by reciting the *adhkar* and Qur'ānic verses to protect oneself from the evil of men and jinn's; in addition, making genuine *du'a* is key to show Allah the sincerity inherent within. Many mujāhidīn, including this writer, have experienced the miracles of this first hand; so the assassin should never overlook this blessing.
 - b. The second method is for him to pay special attention to all probable avenues the enemy could use in order to trace his fingerprints and identity. This in turn makes him intelligent in his surroundings, always looking for signs that could be used for and against him. He avoids that which can harm him - unless if his plan is to drag the enemy to his position - and goes head forward in those methods that will benefit him. At the same time, he doesn't make sudden movements that could alert the enemy - such as disconnecting his mobile phone before every operation - but can find alternative methods to

safeguard his movements. When he assassinates an enemy with a gun, he makes sure the source of where the bullets were purchased from is not something that can be found neither in his credit history nor in a gun store that is situated in a locality close to his home. When he travels to assassinate or carry out reconnaissance, he makes it appear as a business trip or vacation travel with his family. His motto is the hadith, '**war is deception**' since deception is the essence of assassination.

- 6) His ability to intermingle well into modern society and its culture. In society, he doesn't appear to be an outcast or ignorant; rather, his aptitude to penetrate the societal ethos doesn't make the people glance twice at him. He seems to be an ordinary citizen in civilian clothing. This ability comes mostly from experience firstly, and studies of societal customs and colloquial communication secondly. The point here is that it is not to do like everyone else, since avoiding what is haram is still a daily part of his life, but it is to know how to respond and react to situations and people, especially when the spotlight is on him. Instead of appearing ultra-conservative in religion, he can make himself appear as matured through life experiences. If he decides to follow this path, then it would be necessary for him to either shave or trim his beard to an acceptable [societal] level. Sometimes, it's possible – depending on how he physically looks – to keep the beard as is and even have a little religious appearance in the way he presents himself; most people look at such persons with respect rather than disgust as long as he doesn't interfere with their own affairs. If he has a job with a company full of disbelievers, he should either take the role of a regular, hard working person or have a managerial type of personality where he appears concerned about the work of other people, getting into jargon conversations with his colleagues. The latter type reduces the likeliness of people suspecting you to be a religious advocate or a mujāhid. It is also important not to stay completely mute around people; this is because people develop ideas based on one's behavior. The more one converses with the people, the more it will shape the personality in their minds; so shape your image well. Many

people I've come across in the African American community say that the more silent one is, the more dangerous he is; and how true of a statement that is!

Sample List of Targets¹³⁵:

- ✓ Diplomatic targets, such as embassies, consulates and envoys.
- ✓ Economic interests of America and the allies in those countries.
- ✓ Athletic, trade and tourist delegations and envoys from America and its Western allies.
- ✓ Military bases and military missions—Army—Navy—Air Force.
- ✓ Main political figures who lead the campaign against the Muslims: ministers, and military and security leaders, political and military advisors, regime sponsors, etc.
- ✓ Large strategic economic targets, such as: Banks, Electricity Dams, Fly-Overs especially on the Northern By-pass, Oil Fields, etc. Installations—airports—harbors—railroad systems, bridges and highway intersections—tunnels on the highways—metro systems —tourist targets... and so on, [targeting] resources and sources for the economy.
- ✓ Media personalities and media centers that are leading the war against the Muslims (like the Red Pepper, Bukedde, in fact all of them regardless of whether they are state-owned or not) and justifying the attacks on them, coming from the Zionist and Zionist friendly Crusader media institutions.
- ✓ Centralized information and computer centers that are in control of connecting the different institutions within the state, because this will completely paralyze the activity within that state. Such as the control centers of the mobile phone companies like the ones located at Bugolobi, the Satellites at Mpooma along Entebbe Road, the UBC masts, etc.
- ✓ Places where foreigners are gathered especially those from the countries that are waging war on the Muslims particularly the Americans, Jews and Europeans; their leading personalities

¹³⁵Adapted from -*The Global Islamic Resistance Call* by the Mujahid Shaykh Abū Mus'ab As-Sūrī (may Allāh protect him). And this is a wide area with many opportunities for participation, but one must pay attention to the rules of Islamic law, political benefits and security complexities.

and institutions in your country, region or town, avoiding places of worship and synagogues.

- ✓ Official offices of the governmental institutions *tawāghīt*, both on the state level and on the level of unions and political and military alliances, in the case where they participate in the aggression. Such as the offices of the UN and the European Union..., this requires decisions that have been studied carefully from a political perspective.
- ✓ Buildings of the security services and the central intelligence and security forces, the spies and informants. Not forgetting the *Zindiq-Wazaga* and their pawns.
- ✓ Striking civilians in general, to deter them or for retaliation (avoiding women and children, when separated from men in places especially designed for them, like schools and the similar...).

A very Important Note¹³⁶

Generally, most of our enemies, the supporters of the American invasion, and especially the apostates, the agents, the hypocrites, the corrupted, and those bragging about their so-called culture and development... are a group of cowardly rats, starting from the biggest of their kings, presidents and princes, and to the smallest of their writers, their media figures and their sycophants with all their fantasies... Most of them will be deterred if one sets an example by striking or severely punishing a few of them. Then, most of them will withdraw from the confrontation. The basic idea is that every state, even the ones not allied with America... that arrests a Mujāhid, a Resistance fighter, an agitator, or a cleric, and turns him over to America or to his own government, where he is killed, subjected to imprisonment or torture... should immediately receive a deterrence operation carried out by any Muslim or Resistance unit able to perform this religious duty. It is a duty to support the Muslims and to deter those who inflict harm upon them, especially those who capture them and turn them over to their enemies... The basic idea is that any operation which kills or harms faithful Muslims, should be met with an equally deterring action, as Allāh the Almighty has said,

¹³⁶ Adapted from -*The Global Islamic Resistance Call*: chapter 8, section 4 'The Military Theory of the Global Islamic Resistance Call by the Mujāhid Shaykh Abū Mus'ab As-Sūrī (may Allāh protect him).

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ
فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَأَنْقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

"The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allāh, and know that Allah is with those who restrain themselves."

(Al-Baqarah: 194)

The basic idea is that every country which enters into alliance with the Americans with any kind of military, political or security support... will receive a deterring strike immediately... to break the joints of this criminal alliance, and so on...

Throughout history, 'armed terrorism' has proven its usefulness, as the best political method to persuade an opponent to surrender to one's will.

I draw these lines just a few days after a deterrence operation was carried out by a fighting Mujāhidīn unit in Spain on March 11th 2004. They carried out a series of explosions, which killed some 200 and injured 1700, according to Spanish statistics. The main results were as follows:

- ✓ It changed public opinion in Spain. Statistics showed that three days before the parliamentary and governmental elections, support was in favor of the right-wing party and its leader Aznar, an ally of Bush, who sent about 2,000 Spanish troops to Iraq. It changed immediately in favor of the Socialist Party who opposed this alliance. The Socialist Party is headed by Zapatero, who promised to withdraw Spanish forces [from Iraq] if his party came to power. This led to his victory in the elections, thus, the operation toppled the government. America lost a major ally by a single operation alone, at the cost of a small group of martyrs and captives, may God bless and accept them.
- ✓ The new Prime Minister declared the withdrawal of Spanish forces from Iraq, They pulled out quickly shortly afterwards, followed by the troops from Honduras. Thus, a single deterrent operation led to the withdrawal of an army and an entire state from the war.
- ✓ The entire European-American alliance was shaken, and a number of countries started to make statements that they were considering a withdrawal ... and this was the first real deterrence operation since

these evil campaigns started against the Muslims more than fourteen years ago.

I deal with this operation as a case study of the political impact of military deterrence. However, there are some important observations and political considerations regarding such operations, which one must comply with before the decision is made. This includes careful politico-juridical considerations ... taking into consideration the benefits and drawbacks, the political power balances, and the welfare of the Muslims.

Security Precautions for Weapons (Plus Ammunition and Explosives):

A. Before buying:

- 1) In-depth knowledge of source both the person(s) and the area. The brothers MUST adhere to all the previously mentioned security guidelines.
- 2) Verify the status of enemy security (spies & informants) on location and any spy devices such as CCTV cameras and the like.
- 3) The area must be far away from security posts or any such places.
- 4) Establish secure entry/arrival as well as exit/departure routes/roads and means.
- 5) The brothers tasked with this mission MUST be very well camouflaged as regards their appearance, identity, clothing, transport means and the like.
- 6) Establish a very suitable cover for being in that area.
- 7) Avoid over crowded areas since the spies can easily mix with the common people and monitor all your activities.
- 8) The area should be in such a way that it is easy for the brothers to clearly monitor the surrounding areas or buildings.
- 9) The brothers can also use the tactic of testing the seller/source so as to prove his honesty and to confirm if he is not a spy. This is VERY IMPERATIVE as many brothers in Europe and America have been neglectful of seriously doing any background checks on the sources of fire-arms and explosives some were even sold fake chemicals which would not work at all and many of them are now behind bars. Another important point on this matter is that most of the sources of chemicals here have been infiltrated by the intelligence operatives copying their Western masters, so the mujāhid SHOULD be EXTREMELY careful as regards this specific concern.

- 10) Preparing good transport and storage means and this is based on the type, size and capacity of the weapons in question.
- 11) Selecting the best time to carry out the purchase or sourcing of the item. For instance if it is to steal it from the security personnel then it must be done at the best time preferably at night and in a good area. We have the advantage that most of them are always moving around in small numbers some not armed except with just a baton. And all success is from Allāh (SWT).
- 12) Effective emergency plans as regards this stage MUST be carefully planned and everyone on the operation MUST be informed of such measures according to his specific role in that mission.

B. While Purchasing them:

- 1) Verifying the weapons' working condition. This means that such tasks MUST only be undertaken by those brothers who have the necessary experience with the weapons/items at hand.
- 2) Payment SHOULD only be made after proper weapon inspection.
- 3) Never reveal mission/motives to the seller or the source. For instance he may be comfortable with selling to highway robbers but not to terrorists – so be mindful of this!
- 4) Carefully monitoring any unusual/suspicious behavior of the seller/source at all times. Alternatively the brothers can position a brother or two to monitor the source (person or location) well before the appointed time, during the purchasing and after - for any abnormal signs. This means proper and secret codes must be employed and well known to both parties i.e. those doing the surveillance and those tasked with carrying out the actual purchase or sourcing.
- 5) Proper time management – being fast and vacating the location immediately after the deal.
- 6) Keep to the security precautions mentioned relating to meetings.

C. Transport Stage:

- 1) Avoid main roads i.e. dodge any check points.
- 2) Choose suitable time period.
- 3) Positioning observers both ahead and behind the transportation means.

- 4) Never proceed directly to storage place unless after verifying security status there.
- 5) Proper concealment MUST be used based on the type, size and capacity as well as state of the items .i.e. solid, gas or liquid form.
- 6) STRONGLY keep to the earlier mentioned security guidelines mentioned under travelling, surveillance and the like.

D. Storage Stage:

Keep to ALL the security guideline mentioned previously specifically for the base – safe house, documents, hiding and DLB. An important reminder is to NEVER EVER store detonators together with the explosive materials so as to avoid any unnecessary accidents and injuries.



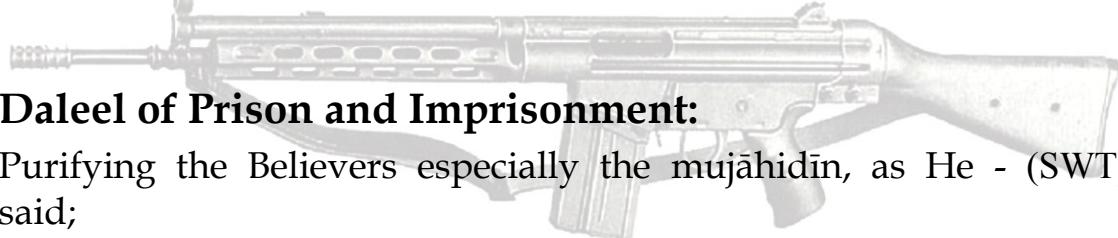
PRISON AND IMPRISONMENT

قَالَ رَبُّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ وَإِلَّا تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبَحْ
إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ (33) فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ

"He said: "O my Lord! The prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should [in my youthful folly] feel inclined towards them and join the ranks of the ignorant."

So his Lord hearkened to him [in his prayer], and turned away from him their snare: Verily He heareth and knoweth [all things]."
(Yusuf: 33)

We are on this road, either we win or die or be put to trial & trial is the sunnah of the Prophets and those put to the severest of trial are those who are strongest in Imān & Allah – the Almighty, if he loved a people, He puts them to trial – So what will our enemies do to us?



Daleel of Prison and Imprisonment:

- 1) Purifying the Believers especially the mujāhidīn, as He - (SWT) said;

وَلِيُمَحَّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَنْهَاكُ الْكَافِرِينَ

"And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers." (Aal-Imran: 141).

- 2) Sunnah of Allah for the Believer as He mentioned about His Messenger, thus;

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ
اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

"Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out [of thy home]. They plot and plan, and Allah too plans; but the best of planners is Allah."

(Al-Anfal: 30)

3) Part of trials and tests - *ib'tilah* a Believer – specifically the mujāhid *fi sabeelillāh* must undergo in this life. And the Holy Qur'ān clearly states this principle in many ayāt including the following;

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهُمُ
الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ
أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

"Or do ye think that ye shall enter the Garden [of bliss] without such [trials] as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When [will come] the help of Allah?" Ah! Verily, the help of Allah is [always] near!" (Al-Baqarah:214)

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا أَمَنَّا وَهُمْ لَا يُفْتَنُونَ (2) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ
قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

"Do men think that they will be left alone on saying, "We believe", and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false." (Al-Ankabut: 2-3)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَبَلُوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ
"Every soul shall have a taste of death: and We test you by evil and by good by way of trial. And to Us must ye return."
(Al-Anbiyā: 35)

4) And it is part of the test that awaits the Mujāhid in the Path of Allāh Almighty, as He (SWT) clarified, thus;

وَلَبَلُوْنَكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَبَلُوْ أَخْبَارَكُمْ
"and surely, we shall try You till we test those who strive hard (for the Cause of Allāh) and the patient ones, and we shall test Your

facts (i.e. the one who is a liar, and the one who is truthful)." (Muhammad: 31)

How to Prepare for the Prison:

- 1) Conserve Allāh (SWT), Allāh will conserve you .i.e. preserve *taqwa*. As in the hadith where the Prophet (*SalAllahu alayhi wa ssalam*) advised Ibn ‘Abbas (may Allāh be pleased with them both) in the two *Sahīh* and He (SWT) proved this in the Holy Qur’ān saying;

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ
“and Allāh would not Punish them while You (Muhammad) are amongst them, nor will He Punish them while they seek (Allāh’s) Forgiveness.”(Al-Anfal: 33)

- 2) Know Allah during your good times, he will know you at your bad times;

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُنْ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلَيْهِ

“Because Allah will never change the grace which He hath bestowed on a people until they change what is in their [own] souls: and verily Allah is He Who heareth and knoweth [all things].”(Al-Anfal: 53)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَصْرُّرُوا اللَّهُ يَتَصْرُّكُمْ وَإِنْ يَبْتَدِئْ أَفْدَامَكُمْ
“O ye who believe! If ye will aid [the cause of] Allah, He will aid you, and plant your feet firmly.”(Muhammad: 7)

- 3) Relying on Allāh - (SWT) ;

فَإِنْ تَوَلُّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكِّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ
“But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne [of Glory] Supreme!"” (At-Tauba: 129)

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

"... and if any one puts his trust in Allah, sufficient is [Allah] for him..."

(At-Talaq: 3)

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشُوهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا
اللَّهُ وَنِعْمَ الْوَكِيلُ

"Men said to them: "A great army is gathering against you": And frightened them: But it [only] increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs. ""

(Aal-Imran: 173)

4) Taking care of the *Adh'kar* - remembrances and *Du'a*;

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ

دَاخِرِينَ

"And your Lord says: "Call on Me; I will answer your [Prayer]: but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"" (Mu'min:60)

فَانْذُرُونِي أَذْكُرْكُمْ وَإِشْكُرُوا لِي وَلَا تَكْفُرُونَ

"Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith." (Al-Baqarah: 152)

And about the main reason as to why the Prophet Yūnus (as) was able to survive the test put to him by Allāh (SWT), thus;

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (143) لَلَّبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبَعَّثُونَ

"Had it not been that he [repented and] glorified Allah, He would certainly have remained inside the Fish till the Day of Resurrection.

(As-Saffat: 143-144)

And the Prophet Mūsa (as) prayed thus;

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبُّ نَجْنِي مِنَ الْقَوْمِ الظَّالِمِينَ

"He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrong-doing.""

(Al-Qasas: 21)

وَادْكُرْ رَبَّكَ فِي تَفْسِيكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْأَصَالِ وَلَا
تَكُنْ مِنَ الْغَافِلِينَ

"And do thou [O reader!] Bring thy Lord to remembrance in thy [very] soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful." (Al-'A'raf:205)

- 5) Taking all security precautions at ALL TIMES AND EVERYWHERE.
- 6) Your only weapons once inside:-
 - ✓ *Aqīdah & Tawhīd (Ikhlāṣ & Asma`a wa-Sifaat).*
 - ✓ *Imān (trials & Allah's promises).*
 - ✓ Numerous *Ibadāt* (Qur'ān recitation and memorization, *Qiyām Layl, Adh'kar*).
 - ✓ Courage and bravery.

Some Vital Reminders

- ✓ NEVER surrender to the tyrant soldiers let your motto be '*Death but not Disgrace*' and let your ideal be among many others; 'Aasim bin Thabit¹³⁷ (may Allāh be pleased with him) - the sahabi. Sh. Abdul Rasheed Ghazi¹³⁸.

¹³⁷ In Safar of the fourth year A.H., a delegation from the tribes of 'Udal and Qarah came to Madinah and asked the Prophet (Peace be upon him) to send a group of Companions to instruct them in religion, claiming the existence of some Muslims among them. He sent six of his Companions, in another version, ten headed by Murthid bin Abi Murthid Al-Ghanawi, or, according to Al-Bukhārī, 'Aasim bin Thabit, the grandfather of 'Aasim bin 'Umar bin Al-Khattab. When they reached a spot called Ar-Raji' between Rabigh and Jeddah, a hundred archers of Banū Lihyan clan surrounded the place and attacked them. The delegation of Muslims took shelter on some high ground, Fudfud, and the Bedouins offered them a pledge that they would not be killed. 'Aasim refused to come down, instead he fought them until he and six of his companions were killed. Quraish, whom 'Aasim had killed one of their notables, sent someone to fetch a portion of his body, but to their disappointment, his corpse was inaccessible because a large swarm of hornets had been shielding him against any malicious tampering. 'Aasim had already given his Lord a pledge to remain immune against any

- ✓ Pray to Allāh (SWT) for Patience (*Sabr*), Steadfastness and Firmness (*thibāt*).
- ✓ There are degrees that a believer does not attain except by sacrificing and facing trials.
- ✓ Imprisonment must not become an excuse for our inaction and withdrawal from what Allāh (SWT) has ordained us of *Da'wah & Jihād*.
- ✓ Allah has chosen you from amongst the Muslims to be a living martyr .i.e. displaying the highest example of sacrifice (family, plans, wealth, leisure, etc.) watering the *Deen* with your patience & firmness just like the *Shuhadah* with their blood.

Some Methods of Arrest Used By the Kuffar

- 1) Arresting from the home, workplace or other public areas such as mosques, streets, e.t.c.
- 2) Hand cuffing or tying with ropes/wires.
- 3) Transportation in car boots or back seat between security personnel.
- 4) Blind folding.
- 5) Hitting with gun butts, pistols and batons.
- 6) Kicking, punching and slapping.
- 7) Stripping the shirt and removal of shoes.
- 8) Use of abusive/obscene language/words and threats.
- 9) Forcing to sign documents-statements.
- 10) Dressing in prison uniform usually with a number (ID) at the back.
- 11) Showing off the arrested person(s) to the media and journalists.

How to Survive During Interrogation

- 1) It is COMPULSORY for the captured mujāhid to have a combination of three (3) very vital assets so as to survive the interrogation, torture and the like, and they are;

polytheist tampering with respect to his body, and also stay detached from any contact with the enemies of Allāh. 'Umar bin Al-Khattab, when hearing this piece of news exclaimed, "Allāh verily protects His believing slave after death just as He does during his lifespan.

¹³⁸ The martyred Shaykh and Imam of the Red Mosque in Pakistan who refused to surrender to the *murtad* authorities and was martyred together with his students (including the female ones) - We ask Allāh - علیه السلام - to grant them all the status of the *Shuhadah*.

a) Steadfastness

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادُهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

"When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience."

(Al-Ahzāb: 22)

b) Patience

وَلَنَبْلُونَكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُو أَخْبَارَكُمْ

"And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported [mettle]."

(Muhammad: 31)

c) Perseverance

يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper."

(Aal-Imran: 200)

2) The mujāhid MUST also keep in mind the following very significant facts;

- a) You're fighting for a great¹³⁹.
- b) Your Allāh's (SWT) fighter¹⁴⁰.
- c) Sunnah of trials¹⁴¹.
- d) Remember the trials of the *Sahābah* (Sumayyah, Khabbāb Ibn al-Aratt, Bilāl Ibn Rabāh) and from among the *Salaf* (Imam Ahmad, Ibn Taymiyyah).
- e) Increase *Du'a*, *Nawafil Salah* & *Adh'kar*¹⁴².
- f) Have confidence (*Tawakkul*) in Allāh - (SWT)¹⁴³.
- g) Remember *Aakhirah* & *Jannah* a lot.

3) Know how to deal with the interrogators & note these;-

¹³⁹ Surah At-Taubah: 40, An-Nisaa: 76

¹⁴⁰ Surah Al-Fath: 10, Saff: 14, An-Nisaa: 75

¹⁴¹ Surah 'Aal-Imran: 141, Al-Baqarah: 214, Al-Ankabut: 2-3

¹⁴² Surah As-Saffat: 143-144

¹⁴³ Surah Al-Anfal: 10, Rum: 47, At-Taubah: 129

- a) Never admit anything unless otherwise.
- b) Your condition after confession will be from bad to worse.
- c) Remember the patience and steadfastness of criminals like serial killers and the mafia - gangsters, why not you- Allāh's - (SWT) Fighter???
- d) Know the ways and tricks of the interrogators in extracting information and why (reasons).

Objectives of Enemy Information Extraction

- 1) Brothers' names, contacts and numbers.
- 2) Your Leadership (Amir, *Shūrā*) and administration.
- 3) Ideology – beliefs and their sources .i.e. promoters and advocates both past and present .e.g. democracy, *Takfir*, Secularism, etc.
- 4) Policies and strategies for instance towards the Muslims who co-operate with the Kuffar especially their intelligence, your operations and how you conduct them.
- 5) History/ background – so as to cut-off the roots and to expose your network.
- 6) Finance sources .i.e. financers/ donors – so as to drain you and make it impossible for you to operate as the jihād cannot be sustained without the money.
- 7) Equipment types, sources and capabilities.
- 8) Training centers' locations.
- 9) Bases i.e. hideouts/safe houses.
- 10) Communication network.
- 11) And many other details depending on their evil intentions!

Essential Notes on the Mujāhid's Character While inside the Prison

- 1) Being proud of his *Deen*¹⁴⁴.
- 2) Confidence (*Tawakkal*) in Allāh- (SWT)
- 3) Patience¹⁴⁵.
- 4) Supplication (*Adh'kar*)¹⁴⁶.
- 5) Remembering that;

¹⁴⁴ Surah At-Taubah: 18

¹⁴⁵ Surah Al-Baqarah: 250

¹⁴⁶ Surah Al-Anfal: 45

- a) Its battle between Islām & Kufr.
- b) It's either *Jannah* or *Jahannam*.
- c) He MUST neither fear the blame or comments of anyone nor the blamers or the lackeys there¹⁴⁷.
- d) Solid hope in rewards Allāh- (SWT) awards to His fighters¹⁴⁸.

Some Psychological Techniques and Tricks of Interrogation¹⁴⁹

- 1) Good Guy-bad Guy; - here the interrogating officers may be two (2) assigned to one brother. The first one comes in the form of a 'Good-Guy' acting in a nice way (asking about your situation e.g. food, health), not shouting or barking to the brother or even not using any abusive language or any violence to the brother, then the second officer comes and he is the exact opposite to the first one. So the brother might be tempted to cooperate with the first one thinking that he is kind, yet they all work for the same master and are just playing around so as to confuse the prisoner. And Allāh- (SWT) has in many places warned the believers of the eternal hatred of the Kuffar to them so beware, and plan well.
- 2) Enemy or Friend; - this is a bit similar to the one above, for instance one might help you in some things like helping you contact your family or wife or even come to you while you are being tortured and he pretends to rescue you from them (his fellow officers) while abusing them and telling them to be soft on you. He does all this to gain your confidence but as soon as you confess then you will see all the evil that comes from him. And again the mujāhid is reminded of the multitude of ayāt in the Holy Qur'ān about such behaviors of the Kuffar and their allies.
- 3) Lack of Concern; - here the interrogator pretends to you that your case or charge is nothing like not asking you a lot of questions or even nothing at all, such that the brother is tempted to thinking that his case is simple, yet the enemy is waiting for that to happen so as to surprise the brother with questions and some evidences or clues if he has any however insignificant or little they maybe.

¹⁴⁷ Surah Al-Maidah: 54 and 'Aal-Imran: 175

¹⁴⁸ Surah At-Taubah: 111, 'Aal-Imran: 169-174, etc.

¹⁴⁹ From the School of Yusuf parts 1-8 compilation.

- 4) Magnifying Your Case; - the interrogator puts up a show by making the captured brother to think that his case is very serious for example – the interrogator may accuse the brother of being involved some very big operation in the past such as murder of a very important person or something of the like – so that the brother might be forced to think that if accepts he real case then the bigger one might be removed from him.
- 5) Lightening Your Case; - this the interrogator does by deceiving the imprisoned brother that his case is simple so there is no need to deny anything, rather doing so (i.e. denying the charges) will only make it worse for the brother like lengthening his sentence and the such threats. So the brother is tempted to confess so as to prevent the ‘worst’ – and this is a very fatal mistake so beware of their tricks!
- 6) Boring You Out; - by asking you unimportant questions that are not related in any way to your case, such that the imprisoned brother is tempted to think that they are not serious and soon or later he will be freed. This is a trick to catch the brother by surprise such that he cannot effectively deny and confuse them in their interrogation.
- 7) Using Equipment;
 - a) Lie Detector.
 - b) Spying Devices .e.g. putting tiny cameras in your cell to record anything that you might say to your fellow imprisoned brothers or while alone in solitary confinement. And this will then be used against you during the next interrogation period.
- 8) Causing Doubts (specifically concerning your leadership & *Manhaj*); - this they do especially using the *Zindiq* from among the evil Shaykhs and the *Munafiqin*. This tactic is widely used by the *Tawāghīt* in the Muslim - Arab countries especially Saudi Arabia by the Palace Sheikhs and their followers.
- 9) Insulting and abusing the prisoner, his *Deen*, the Holy Qur'ān, Allāh (SWT), the Prophet (*SalAllahu alayhi wa ssalam*), the Believers, etc.
- 10) Surprising You; - for example the brother might be able to withstand their torture and other tricks then suddenly they bring a brother whom you thought was safe hidden somewhere, such the brother might weaken from his earlier stance of complete denial and patience.
- 11) Tricking and (your fellow captive brothers). For example they might separate you in different cells. Then they may start asking some simple questions such the number of rooms in your house, the

paint, the restaurant you frequently used, your favorite mosque and the like. Then after this they go to the other brothers and they tell them not to waste their energy in denying the charges against them since the other brother has already confessed. This will not deceive these brothers since they trust their other brother, but then the officers start telling them what the details of the simple questions they asked the brother, this might tempt the brothers to reason that since they were able to get such simple details then that means the hidden matters have also been revealed. So never be deceived by these fools and their tricks which are similar to those used by the *Jinn's*- nothing but lies, lies and lies!

- 12) Manipulating Our Emotions/Sentiments (e.g. family/relations and a serious warning to all brothers about the warning in Surah At-Tauba, Verse 24).
- 13) Combination of all these or some of them at different times/intervals (depending on your response and attitude). So beware and prepare well for this experience if at all you are from those who will go through it.

What Takes Place to the Muslim Captives in the Modern Prisons¹⁵⁰

Here we intend to demonstrate what some of our fellow Muslim captives especially the mujāhidīn are faced with while in the custody of the disbelieving enemies. Many are familiar with the so-called 'isolated incidents' of murder, torture, sexual abuse and humiliation inside prisons, such as 'Abu Ghraib', Bagram Airbase and Guantánamo Bay, but many are unaware of how these various methods of torment are actually calculated 'interrogation tools', as part of the enemies' strategies against the Muslim Ummah itself¹⁵¹.

¹⁵⁰ Adapted from "*Retraction Behind Bars*" Chapter 10: What Takes Place to the Muslim Captives in the Modern Prisons? Pg. 153 - 179. Including the footnotes.

¹⁵¹ And although some of the following details, personal accounts and reports are difficult to read, we ask the reader not to turn away from or skip this section; as such scenes are important to confront, in order to establish the depths to which those dogs and pigs will go in order to achieve their objectives in their war against Islām. And it is important to keep in mind that these forms of torture, particularly the sexual humiliation and threats, are used upon the Muslim women captives as well as the men. And although the majority of Muslim captives being held in the prisons of the apostates and disbelievers are men, there are a number of our sisters also being tormented with many of the same methods of interrogation used upon the brothers. And may Allāh (SWT) free our brothers and sisters from their prisons and reward them enormously for their enduring patience and steadfastness.

The following categories illustrate the numerous methods used by the governmental interrogation agents and the prison officials who hold the Muslims - mujāhidīn captive in their dungeons. And although the reliance upon certain techniques may vary from place to place according to the circumstances, these are generally considered to be standard methodologies by both the apostate regimes and their Crusader allies in their war against Islām¹⁵². Although very disturbing, and upsetting we recommend the brothers to read and become familiar with these categories of torment; both physical and psychological, as it is important to face such realities.

1) Extreme Isolation, Sensory and Sleep Deprivation;

This method is one whereby a captive is cut off from all social contact and sensory stimulation (i.e. sight, sound, smell, touch and taste). The effect of long-term exposure to this technique can result in temporary or permanent psychological disorientation and an extreme mental regression, whereby the victim can lose control over his mental and sensitive faculties. Our brother, 'Abd Allāh al-Muhājir (a.k.a. José Padilla), who was arrested in 2002 as an 'illegal enemy combatant', was subjected to some of these techniques, while in the custody of the CIA in a naval prison in South Carolina¹⁵³. As for sleep deprivation, the enemy interrogators use this method to disorient their captives by preventing their brains from recuperating from activity and stress. They will often keep a suspect awake for days using blinding light, pulsing forms of grating sounds played at deafening volumes, and other forms of extreme discomfort. Only after their captive has become completely disoriented will then begin their interrogations and questioning.

¹⁵² And it is a mistake to conclude, as some have done, that Western governments are generally less likely to apply some of the more extreme methods listed in this section, as it is a proven fact that those nations frequently deport their prisoners to nations who will do so, even if they are unable to do so themselves. This is a process known to the Americans and others as 'Extraordinary Rendition'. And the one who intentionally makes an action possible is an accomplice to that act, according to the *Shari'ah* and according to most other systems of law.

¹⁵³ In his discussion on some of the interrogation techniques used by the Americans, journalist George Monbiot writes: "He (i.e. 'Abd Allāh) had been kept in a blacked-out cell, unable to see or hear anything beyond it. Most importantly, he had had no human contact, except for being bounced off the walls from time to time by his interrogators. As a result, he appears to have lost his mind. I don't mean this metaphorically. I mean that his mind is no longer there.'

Other forms of this technique involve allowing a captive to start to drift off to sleep and then waking him violently to shock his system, thereby draining his mental capacity further. Such forms of sleep deprivation can result in a captive losing his sense of identity and even experience hallucinations.

2) Exposure to Extreme Temperatures and Forced and Repeated Forms of Discomfort:-

When one considers the sensation of cold, heat, exhaustion, weakness and pain resulting from these forms of techniques it can be difficult to comprehend what type of an affect they actually have on a captive. After all, who hasn't experienced feeling too cold or hot? Who hasn't felt tired, weak or sore? The point here is that these techniques are applied in conjunction with several others and with such repetition and duration that the cumulative effect results in feelings of helplessness and despair designed to strip the captive of his dignity, and his mental capacity to cope with the surroundings he finds himself in. Imagine a drop of water falling on your forehead. It doesn't sound like something difficult to cope with initially. But then consider what thousands of repeated drops of water on one's forehead would feel like while one is strapped down, immobilized and forced to endure it relentlessly and repeatedly. This later example is known as "Chinese Water Torture", and it is considered to be a method, which results in severe mental anguish, panic and even insanity. These forms of torment are what the CIA refers to as "Stress and Duress".

The following is a report by our brother, Mohammed Nechla - a Bosnian Muslim arrested by the state police on the orders of the US, and taken interrogation in Guantánamo Bay: "*He was placed in a sitting position on the floor of the plane. If he slumped or fell, he was slammed back into the sitting position by soldiers. The flight lasted about six hours. When the plane landed, they were in a place that was extremely cold (-20 C). Mr. Nechla believes it was Turkey or Germany. Mr. Nechla heard barking and snarling dogs very close to him, but he could not see because of the goggles. He was terrified that the dogs would bite him or kill him; the soldiers taunted him in the bitter cold.'*" Before boarding a second plane, Mr. Nechla was given a new article of clothing, but he could not see what it looked like. His hands remained in pain, and the numbness in his arms grew. He was given no food. The plane

trip lasted many hours. Immediately before the plane landed at Guantánamo, he was given an apple—the only food he received during his nearly two-day journey.’ “*After the plane landed, he was dragged to a bus, still wearing the goggles, mask, and headphones. The soldiers dragged him by his biceps, gripping him tightly and painfully. The bus had no seats. Soldiers were screaming at him in English, ‘Don’t move!’ ‘Don’t talk!’ repeatedly. When the bus stopped, Mr. Nechla was pulled down the boarding stairs, again by the upper arms. There were several dogs barking very close to him, and he again feared he would be bitten and attacked. He was dragged to an area of gravel and placed in a painful position, with his legs placed straight out in front of him, shackled, and his wrists still shackled.’ “*Soldiers were screaming insults at him and about his family. A soldier punched him around his head and shoulders. The sun pounded down on him and it was unbearably hot. He fainted. A soldier stepped forward, grabbed him, and shoved him back into the painful seated position. This occurred a few times. He was forced to sit in the intense heat for an extended period. He was having difficulty breathing through the mask and believed he was going to suffocate. He cried out for help. A soldier came and pulled the mask out and let it snap against his face. He began to cry. He had arrived at Guantánamo.*”¹⁵⁴*

3) Starvation, Deprivation of Water, Medicine and Treatment;-

It should be no surprise that this category would exist among the strategies of the enemies of Allāh (SWT) regarding their Muslim captives and throughout the prisons and “detention facilities” of the apostates and the crusaders, there are malnourished Muslim prisoners, suffering the pains of hunger, thirst and lack of medical treatment – often from wounds they sustained while being interrogated. Some of these include sleep or light deprivation, continuous light or noise exposure, withholding food and water or medical treatment, prolonged solitary confinement, exposure to temperatures, forced standing in painful positions, hooding or blindfolding, shackling, and forced nudity. Over 10,000 Palestinians are currently being held in Israeli detention facilities -- many of them are in dire need of medical care. One prisoner lost an eye in Israeli interrogation and another lost several fingers from a gas bomb fired by prison guards.

¹⁵⁴ “Report on Torture and Cruel, Inhuman, and Degrading Treatment of Prisoners at Guantánamo Bay, Cuba”, page 4-5

4) Physical Beatings and Various Forms of Physical Torture;-

When it comes to beatings and other forms of physical abuse, there are so many methods to list and this method of compelling a Muslim captive to confess, recant or comply with his captors, that we could not even come close to mentioning them all here. And this is likely the category, which most Muslims will automatically think of when considering the compulsion within the prison and during interrogation sessions. However, it is important to bear in mind that this particular method (i.e. beating and other forms of physical torment) is rarely used on its own and would merely be one form of abuse added to some of those we have already discussed, along with some of those we have yet to get into. Such methods include punching, kicking and striking the body with pipes, wood or other blunt objects, cutting and gouging the skin, breaking bones and dislocating joints, burning the skin and soft tissue with heated instruments and tools, etc. As for the severity of the torment involved within this category; the beatings can range from a single punch to repeated blows with an iron pipe, the cutting can range from small cuts to whole limbs being amputated or the body being impaled, and the burning can range from cigarette burns or firebrands to the use of boiling water and acids etc. Therefore, considering the potential severity and intensity in this category of physical abuse, it can reach the level of only slightly tolerable to the level of excruciating and completely intolerable forms of torture.

A 30-year old Algiers policewoman has told of how she watched prisoners - at the rate of 12 a day - tied half-naked to ladders in the Cavignac police station in Algiers while, screaming and pleading for mercy, salt water was pumped into their stomachs until they agreed, blindfolded, to sign confessions.' "The same policewoman admitted to signing false death certificates to prove that dead prisoners had been 'found' decomposing in the forests south of Algiers. A 23-year old army conscript spoke of watching officers torture suspected 'Islamist' prisoners by boring holes in their legs - and in one case, stomach - with electric drills in a dungeon called the 'killing room'. And he claimed that he found a false beard amid the clothing of soldiers who had returned from a raid on a village where 28 civilians were later found beheaded; the soldier suspects that his comrades had dressed up as Muslim rebels to carry out the atrocity." And he went on to say: "Inspector Abdessalam, who was in charge of police ordnance at the Dar al-Baida police station near Algiers

*international airport, has described how he watched as suspected 'Islamists' were interrogated by torturers - some of whose names have been given to The Independent.' "Sometimes Prisoners were forced to drink acid or a cloth was tied to their mouths and acid poured over it,' he said. 'Prisoners were forced to stand next to tables with their testicles on the table and their testicles would be beaten A small number of prisoners gave information. Some preferred to be killed. Some died under water torture.' Similar testimony came from a female detective called Dalilah who watched two men die strapped to a ladder in the Cavignac police station when their stomachs burst after salt water was pumped into them."*¹⁵⁵

*And while discussing the interrogation centers of Pakistan, Khubayb Sâhib said: "At nine o'clock, the whole building starts to vibrate with the ear piercing screams. Yes! The process of interrogation has started. Some are hanged upside down, they scream, but in the midst of their screams the verses of the Holy Qur'ân can also be heard, some are tortured by releasing the electric current to the sensitive parts of their bodies, they yell, they scream, yet the word 'Allâh, Allâh' is on their lips. Some are forced to the ground while their legs are pulled apart by the torturers. On some naked bodies, incessant whipping is in progress. Someone's beard is pulled out from the skin. Some are trampled upon, in order to force them to drink alcohol." And he continued: "Among the favorite tortures of these animals are the mixing of urine and the excrement in the food of the victims, or putting the victim in the center and forming a circle around him, then punching and kicking him in turn, while taunting him by such words as, 'Well now why are you not talking about the Jihâd?' then the beating with the iron bars begins amidst this torture, the victim is forced to swear at his mother, to shout anti-Pakistan and anti-Jihâd slogans. A Mujâhid's, participation in the Jihâd is to protect mothers and to resurrect the Jihâd in the first place, therefore his compliance to these commands are met with defiant silence, thus the beating continues, the Mujâhid collapses to the ground, now the torturers are jumping on his wounded body, they are opening his mouth with brutal force and urinate in his mouth, or he is sexually abused. These acts of barbarism continue until the Mujâhid loses his consciousness lying in the pool of his own blood."*¹⁵⁶

And a Saudi prisoner who survived his interrogation at "Ar-Ruways Prison" in Jeddah, during the 1990's related the following account in which he was falsely arrested and interrogated for a bomb plot during that time: "They started beating me savagely. No

¹⁵⁵ "Algerian Torturers tell the Truth", by Robert Fisk, "The Independent", UK

¹⁵⁶ From in his introduction to the book "*Zâd al-Mujâhid*", page 7-8

place in my body but must have received its share of beating and ache during the session. My clothes were all torn. All this and my hands still handcuffed. I was half-naked. Their appetite for torture was opened. Seeing the state I was in, now using whips and tools I have never seen in my life. Hours of beating later they were asking the same question again and again: 'Why did you bomb Riyadh?' I could do nothing but deny the charges. I did not do it. I was dizzy and eventually passed out for what they served me. Every time I passed out, they would throw water at me to wake me. I could no longer stand, I fell on the floor. Had it not been the case that they were bored and exhausted of torturing this soul they would have finished me that day. They ordered guards to take me to the cell. Two guards threw me there. I was like a dead corpse. I could no longer move.' "They took me the next day again for interrogation. They asked me the same question again and again. Each time I denied, they whipped me. They improved their torture methods this time. I was tied by the arms to the back hanging from a metal bar like a feast's beast ready for roasting. The interrogation is now a special torture scene. They hit me with whips and sticks all over. Sometimes they did it all as one group. Sometimes they took turns. They were making Jihād in the way of Sultan and competing as to who will skin me first. It was all licit in their eyes. I could not stand to any of their plots. I was hanging in the air. My head was in suspension too. Earth was turning. My soul was about to come out seeking the help of its Creator against these beasts."

In Egypt Said Shehata described the case of Mohamed Nasr Ibrahim Awad: "Without me asking him questions, he starts telling me what happened: that they came to his house, he was arrested, blindfolded. They took him to State Security and he was brought for interrogation." "He was stripped naked. He was handcuffed all the time. And he was on that bed [without a mattress], and he was shocked [with electricity]. He showed me the bruises on his arms and the burns on his back. The burns were on his upper back. I saw marks: small circles, black or dark marks. . . . He still had burns on his back, and he tried to show the prosecutor but the prosecutor wouldn't let him. He wanted to take off his shirt and show the prosecutor the burn marks on his skin, but the prosecutor refused. He asked two times, but the prosecutor refused."

5) Sexual Torture and Humiliation¹⁵⁷;-

¹⁵⁷ And as a warning to the reader, this section and the one following it contain perhaps the most graphic, disturbing and upsetting scenes narrated in this chapter. The enemies of Allāh often mix and blend their methods of torment with sexual humiliation, and mockery of the

Someone might wonder what goals could be attained by interrogation methods, which include sexual abuse, torture and humiliation. And although there is no doubt that such forms of torment include a significant degree of physical pain, there is an added element of degradation and depravity, which would not necessarily accompany traditional torture. And for the interrogators of the crusaders as well as the Zionists and apostates, that form of humiliation is intended to further strip the Muslim from his dignity and self-respect. A man who is beaten nearly to death can remain dignified, even while the blood pours from his wounds, but can the same be said for a man who is being raped or sodomized with an iron bar?

For instance, Human Rights Watch reports that in Uzbekistan: "*Religious detainees are savagely and routinely tortured to produce self-incriminating statements, which are routinely used in court and are frequently the most coherent 'evidence' against them. Judges also ignore or contradict the attempts of detainees to recant these statements or denounce their torturers. For example: 'Prior to the July and August 2000 trial of seventeen men on charges of 'Wahhabism,' the defendants were held by police and tortured over several months. Gafurjon Toirov testified in court that he was tortured for more than two months, that officers had beaten him on the bottoms of his feet and that the white clothes he had been wearing-he had just returned from a pilgrimage to Mecca-were covered with blood. While beating defendant Azgam Astankulov, police allegedly concentrated their blows on the young man's already injured kidneys, due to which, according to one source, Astankulov agreed to sign a confession. Gairat Sabirov was allegedly burned with cigarettes and subsequently raped in custody; investigators also allegedly threatened to rape his wife if he refused to give a self-incriminating statement.*" And the same report went on to say: "*Police investigators and prisoners working with them commit and threaten to commit acts of sexual violence, including rape and severe beatings to the genital area; this is practiced against both male and female detainees and is believed to be used to terrorize and humiliate as well as to inflict physical harm. As reported by Human Rights Watch in our December 2000 report on torture in Uzbekistan, several persons*

religion etc. And the shame is upon them, and not their noble Muslim captives, as will be their punishment and torment on the Day of Resurrection. And although Abū Jahl, the enemy of Allāh, mocked and taunted Sumayyah, the mother of 'Ammār, يُضْرِبُ اللَّهُ امْهَنْتُ, with words of Kufr; and despite him killing her by stabbing her in her privates with a spear, she is remembered as the most noble of women and she was the first Shahid in Islām and from the most respected and dignified Muslim captives in the entire history of Islām!

interviewed had witnessed a torture method known as 'sitting on a bottle' – the forcible insertion of a glass bottle into the victim's rectum; many of the former detainees interviewed had heard of this method or been threatened with it, and described it with particular anxiety. Several defendants convicted in September 2000 on charges of religious extremism described being raped: Ma'rufkhoja Umarov stated that 'they stripped me naked and raped me several times. Then they sat me on the bottle, as a result of which I received several injuries.' Five of his co-defendants also stated in court that they had been raped during interrogation."

While describing the scenes of sexual humiliation and torture in Pakistani interrogation centers, Khubayb Sahib said: "Most of the victim's clothes are removed and are blind naked. Their penises are forced into their colleague's mouths while the torturers mock them with 'Now, why don't your colleagues help you?' or 'Well now, have you found your independence?'"¹⁵⁸ And Dr. Michael Peel relates the following from Algerian interrogation centers: "Both of the women described being sexually assaulted by their male guards, and one told of being raped repeatedly. Of the 66 men who had been detained by the authorities, 30 (45%) had been sexually assaulted, and two others described the humiliation of being kept naked in their cells and taunted by policemen. Sixteen men told of being given electric shocks to their penis, or having it pulled or hit with sticks. Eight of them described having their penis put into a heavy desk drawer that was then slammed shut on it. Seventeen of the men described having objects pushed through their anus. Eleven of them told of being made to 'sit on a bottle'. In this, the neck of a soft drink bottle or a wine bottle is pushed through the anus, and the man was made to put his weight onto the bottle, forcing his anus open and the bottle into his rectum. One man told of fighting the policemen off when they tried to push the bottle through his anus, sustaining a fractured clavicle in the ensuing fracas. Four of the men had been anally raped by the guards, and one had been forced to have oral sex as well."¹⁵⁹

But it is certainly a reality and these things are perpetrated against our Muslim captives in the dungeons of the apostate security forces, just as often – if not more – than they are committed in places like Abu Ghraib, Guantánamo Bay or Bagram airbase¹⁶⁰.

¹⁵⁸ From in his introduction to the book "Zâd al-Mujâhid", page 7

¹⁵⁹ "Failure To Protect – Survivors of Torture From Algeria", May 1999

¹⁶⁰ For instance, brother Jumah al-Dossari, said: "Some of the detainees were raped either in Afghanistan or in Cuba by investigators and soldiers. These brothers refuse to have these incidents published with their names next to them. To give an example and without mentioning the name of the person this happened to, because he told me that he does not want his name published, a Saudi Arabian brother in prison in Mazar-E-Sharif was raped by twenty soldiers at

6) Mocking and Teasing the Religious Values:-

Although the firsthand accounts of prisoners in US and British custody deliberately disrespecting and desecrating copies of the Qur'ān during Muslim interrogations is well-known, questions may surface in the minds of the readers as to what goal would hope to be accomplished by those doing so. The answer is simple. Shaytān and his Crusader, Zionist and apostate allies hate Islām and they hate Imān. They understand that the *Imān* of the Muslim is where his strength lies and that it is his sustenance to remain steadfast and patient with their various methods of physical and psychological torture. Therefore, their goal in attacking the religious values of the Muslim is to separate him from his *Imān* so that he will have no means of resistance. Also, blending acts and statements of horribly disbelieving offences against Allāh - (SWT) and His Book and His Messenger (*SalAllahu alayhi wa ssalam*), along with similar statements of sexually offensive and filthy actions are a tactic they use to attack one's ability to maintain their *Imān*.

In a chapter entitled "Sex, God, and Dehumanization", author Kristian Williams, writes: "*Erik Saar, a former Army translator at Guantanamo, witnessed these tactics in use and wrote about them in his memoir, Inside the Wire. Saar quotes one interrogator, 'Brooke', explaining their use:*

*'When [Fareek] returns to the cell in the middle of the night, ...he usually spends a great deal of time praying. ...I believe the problem here is that it's too easy for him to regain strength when he returns to his cell. ...We've gotta find a way to break that, and I'm thinking that humiliation may be the way to go. I just need to make him feel that he absolutely must cooperate with me and has no other options. I think we should make him feel so f*cking dirty that he can't go back to his cell and spend the night praying. We have to put up a barrier between him and his God.'* "Toward this end, and based on the advice of a Muslim colleague, Brooke resolved to deploy cultural taboos relating to sexual desire, contact with women, and menstruation. While Saar translated, Brooke unbuttoned her blouse and asked, 'What's the matter, Fareek? Don't you like women?' and 'Do you like these big American tits, Fareek? ...I can see that you are starting to get hard. How do you think Allah feels about that?' The interrogator proceeded to rub her breasts against the prisoner's back, and then to paint his face

one time, both Americans and General Dostum's soldiers. There are many other stories about such incidents in Bagram, Kandahar and Cuba." – from Amnesty International's: "Days of adverse hardship in US detention camps - testimony of Guantánamo detainee Jumah al-Dossari", page 8

with (simulated) menstrual blood. All the while, she continued with her questions, 'Who told you to learn to fly, Fareek? ...Who sent you to flight school?'¹⁶¹

And in a similar firsthand report, written by Jumah al-Dossari (who was also detained at the same prison) to his lawyer, states: "Then the investigator signalled to a soldier who a pair of scissors in his hand to cut off all my clothes. The soldiers cut off all my clothes, removed them and threw them in a corner of the room. The investigator then started taking off her clothes – the soldier with the camera was filming everything. When she was in her underwear, she stood on top of me. She took off her underpants, she was wearing a sanitary towel, and drops of her menstrual blood fell on me and then she assaulted me. I tried to fight her off but the soldiers held me down with the chains forcefully and ruthlessly so that they almost cut my hands. I spat at her on her face; she put her hand on her dirty menstrual blood that had fallen on my body and wiped it on my chest.' "This shameless woman was wearing a cross on a chain. The cross had a figure of a crucified man on it. She raised the cross and kissed it, and then she looked at me and said that this cross was a present for you Muslims. She stained her hands with her menstrual blood and wiped my face and beard with it. Then she got up, cleaned herself, put her clothes back on and left the room...then the soldiers took my hands and tied them to my feet on the ground. All the soldiers left once they had taken my clothes from the corner of the room and left me in this state – tied up, naked and smeared with menstrual blood..." And he said: "I later learned that I was not alone in suffering this humiliation; many of the detainees had been assaulted in a similar way or even worse, as happened to one detainee from Saudi Arabia, from Makkah Al-Mukaramah, called Fahd Omar Abdul Majid Al-Sharif. When they found out that his family were descendants of the Prophet Muhammad, (SalAllahu alayhi wa ssalam), he was assaulted by a female investigator in the same way that I was, except that the investigator that attacked him was not menstruating. The same scene was repeated with several detainees as well as some of the detainees being assaulted sexually by soldiers and investigators in the investigation rooms. If they found out that the detainee they were investigating was an imam of a mosque or a preacher, as was my case, they would insult them more."

And when the Muslim captives began a hunger strike as a protest to their conditions and the extreme abuse, they were force fed with nasal tubes jammed up their noses and down their throats, resulting in sinus bleeding. Yousuf al-Shehri, said: "When they vomited up

¹⁶¹ "American Methods: Torture And the Logic of Domination," Pages 61-62

blood, the soldiers mocked and cursed them, and taunted them with statements like ‘look what your religion has brought you.’¹⁶²

7) Threats to the Prisoner and His Loved Ones;

Often, the Muslim prisoner is threatened with even more torment than what he has already faced while in their custody, as a means of pressuring him to comply with what is being demanded from him. This includes the threat of even more painful methods of torture, more degrading sexual humiliation than he has already experienced, and even death. Now imagine what it might be like to be a prisoner who has resisted the compulsion of his captors for hours and hours. And knowing that the captors are capable of performing what they have threatened against you, and that they have already imprisoned, tortured, and degraded you, would anyone even doubt that they could and would carry out those added threats against them? Knowing the Muslim’s protective instincts towards his family and loved ones, it is not surprising that they would seek to use this as a tool to persuade the believer to comply with what has been asked from him.

And in 2005, Jumah al-Dossari reported the following: “*During investigations, I was threatened with rape, attacks on my family in Saudi Arabia, my daughter being kidnapped, and my murder – assassination – by their spies in the Middle East if I went back to Saudi Arabia. I was threatened with being deported to America, to American prisons. There are American prisoners waiting for people like me.*”¹⁶³ And it is important to note that, in many cases, these forms of intimidation are not empty threats, as real, rape and torture of the family members of Muslim suspects does occur often, especially in the lands of the apostate regimes, while the Muslim suspect is helpless to prevent that.

Under the heading of “Methods of Psychological Torture”, within the chapter called “The Seventeenth Lesson: Interrogation and Investigation”, the author wrote: “Further, let no one think that the aforementioned techniques are fabrications of our imagination, or that we copied them from spy stories. On the contrary, these are factual incidents in the prisons of Egypt, Syria, Jordan, Saudi

¹⁶² From his eyewitness testimony in a civil action against the US; “Majid Abdulla al-Joudi et al., Petitioners / Plaintiffs v. George W. Bush et al., Respondents / Defendants.” Civil Action No. 05-0301 (GK)

¹⁶³ “Days of adverse hardship in US detention camps - Testimony of Guantánamo detainee Jumah al-Dossari”, Pg. 6

Arabia, and all other Arab countries. Those who follow daily events and read the newspapers and journals would be amazed to learn that: "...security personnel totally undressed veiled women in public. The security personnel arrested a brother's mother, a brother's sister, and a brother's wife and raped them.' "...the wife of brother Saffout Abdul Ghani - may Allah have him released - had a miscarriage when the government's dogs (i.e. cronies) beat and tortured her in front of her husband.' "...the security personnel captured brother Hassan Al-Gharbawilas mother, who is older than 60 years, and hanged her by her feet [upside down]. The security personnel shaved the head of the wife of a brother who participated in the murder of Rif'at Al-Kahjoub [Egypt's former parliament speaker].' "The stories are numerous and there is intense torture while Muslims are in deep sleep.' "O young men waging a holy war for the sake of Allah, there is still hope in you. Your country awaits you, your brothers await you, your wives wait you, the Muslim hostages await you."¹⁶⁴

8) Psychological Manipulation:-

This tactic, by the enemies of Allāh, is an extension of the previous section, because it involves a kind of threat and is used as a means of distorting the reality of their captive's condition, by terrorizing them, lying to and deceiving them, and mentally disorienting them by means of psychological tricks. It includes things like showing the Muslim fake or real burial sites, and telling him that this is the destination of those prisoners who refuse to cooperate with the interrogations. Similarly, it includes things like showing the Muslim captive bloody knives and saws and then telling him that these are the tools and implements that were used on the previous Muslim captives who refused to cooperate with the security or intelligence services. And the dogs and pigs would not hesitate to tell a Muslim captive that his wife was arrested and raped and his daughters will face the same fate if he refuses to comply with their demands.

These types of psychological torture are favored by numerous security and intelligence agencies; in both the countries of the apostate regimes as well as by Western intelligence operatives, because they leaves no physical marks upon the body of the Muslim captive and in many cases it can result in faster cooperation than by actually torturing the Muslim captive, assuming he believes those

¹⁶⁴ From the translated Military Series: "Declaration of Jihād Against the Country's Tyrants", page 133

threats and lies are genuine. And it should be stated that although the physical scars from burns, cuts and beatings may heal over time, what a man is left with are the psychological scars, which remain for years after experiencing this type of psychological torture and manipulation.

And these methods are frequently used as a means of causing mental pain and psychological terror to the Muslim prisoner, prior to actually torturing him or demanding some kind of compliance from him; the logic being that if a suspect has been convinced that he will be tortured or killed (or worse) for failing to comply, he is more likely to cease any resistance during his interrogation. In some cases, guns, bloody axes, electrical leads, hammers are left in plain view of a Muslim captive in order to imply the threat (real or not) that these are will be the instruments of his interrogation. Even snarling, barking attack dogs are used, as has been widely witnessed in the world media from the images of tortured Muslim detainees in Abu Ghraib.

For instance, in an essay entitled: "Break Them Down: Systematic Use of Psychological Torture by US Forces,"¹⁶⁵ Physicians for Human Rights, wrote: "*Aside from the use of dogs, mock executions and death threats were prevalent in Afghanistan and Iraq. A detainee in Kandahar, Afghanistan says that in 2002, a 9mm pistol was held to his temple.*"¹⁶⁶ A Criminal Investigation Command report describes a compact disc that contains digital images of American soldiers conducting mock executions on Afghan detainees beginning in early December 2003 at Fire Base Tycze, Dah Rah Wood, Afghanistan.¹⁶⁷ "The most frequent use of threats of death or injury occurred in Iraq. Evidence suggests that the earliest use of mock executions from Iraq occurred in April 2003. A soldier stationed in Samarra, Iraq reported that beginning on April 15, 2003 he had 'observed staged executions' of several detainees using M16 rifles and 9mm pistols."¹⁶⁸ There are reports of US personnel holding guns to

¹⁶⁵ The following excerpts contain the footnotes found in the original essay referring to their sources; pages 7-8

¹⁶⁶ Tipton Three statement; Paragraph 14

¹⁶⁷ US Army Criminal Investigation Command, Department of the Army. Memorandum for: See Distribution. Subject: CID Report of Investigation—Final (C)/SSI-0133-2004-CID452-63629-5C1A/5M3A/5X3/5Y2D2/5C2B. August 25, 2004.

¹⁶⁸ Sworn Statement of [redacted]. SGT/AD, 170th MP Det CID. July 18, 2003. In: US Army Criminal Investigation Command, Department of the Army. Memorandum for See Distribution. Subject: CID Report of Investigation—Final (C)—0139-03-CID469-60206-5Y2E2/5Y2P9/9G1. October 13, 2004.

detainees' heads in Karbala and Taji, Iraq in the summer of 2003.¹⁶⁹ An ICRC report describes the use of death threats at Umm Qasr and Camp Bucca, Iraq. The report states, 'Persons deprived of their liberty undergoing interrogation . . . were allegedly subjected to frequent cursing, insults and threats, both physical and verbal, such as having rifles aimed at them in a general way or directly against the temple, the back of the head, or the stomach, and threatened with transfer to Guantanamo, death or indefinite internment.'¹⁷⁰ Threats were extended to family members, particularly the wives and daughters, of detainees."¹⁷¹

- *And likewise the following incidents were reported by the Los Angeles Times: "On July 13, 2003, Martin drove the blindfolded Iraqi, a suspect in a roadside bombing against American troops two days earlier, into the desert near Ramadi, according to military documents and Army officials. Martin handed him a shovel and told him to dig his own grave, soldiers under his command testified during an investigation. A sergeant said he fired a round over the Iraqi's head on the captain's orders."*
- *"Two days later, the platoon came across a father and his sons loading metal onto a truck at the ammunition factory. After detaining the Iraqis, a soldier recounted, the sergeant asked the father, "Which one do you want to die?" – referring to the man's sons. Several soldiers said they recalled the sergeant taking one of the sons around the corner of a building and firing a shot. 'I yelled to him but he either ignored me or didn't hear me and proceeded with the boy around the building. We heard a single shot,' one sworn statement read."¹⁷²*

Along with these kinds of mock executions, other methods such as the practice of "Waterboarding" are prevalent. This is a technique whereby the Muslim is forced into a horizontal position on a board or table, his head is lowered and his feet are raised while water is repeatedly poured into his mouth and nose. Because his chest is at a higher level than his mouth, his gag reflex expels the water from his lungs - preventing actual drowning - while at the same time,

¹⁶⁹ USMC Alleged Detainee Abuse Cases Since 11 Sep 01. Spreadsheet documenting alleged detainee abuse cases as of June 16, 2004. Accessed April 26, 2005; US Army Criminal Investigation Command, Department of the Army. Memorandum for: See Distribution. Subject: CID Report of Investigation – Final – 0152-03-CID469-60212-5C1A/5C2/5T1. February 6, 2004.

¹⁷⁰ ICRC February 2004 report; Paragraph 31.

¹⁷¹ Id. Paragraph 34

¹⁷² The Los Angeles Times, published Wednesday, May 18, 2005 from documents released to the American Civil Liberties Union under the "Freedom of Information Act"

causing the sensation of asphyxiation and inducing the same panic experienced by a genuine drowning victim.

9) “Rehabilitation / Re-education”;

And lastly from the categories of threats faced by the Muslim captive in the custody of the apostate or Crusading enemy is a newer trend in fighting Islām; and that is to ‘rehabilitate’ the Muslim to have him renounce all forms of Islāmic militancy and resistance to their political and military dominance.¹⁷³

And this goes back to the concept that has developed in some analytical schools of thought regarding the current state of ‘The War on Terror’, as it reflects a kind of presumption (or hope, rather) that Islāmic resistance is akin to a phenomenon like juvenile delinquency, which results from some kind of mass hysteria or fanaticism. And in hoping to ‘rehabilitate’ the Muslims from whatever religious, social or political ‘abnormalities’, which caused their adhering to Jihād for Allāh’s religion, they seek to treat a mental problem in the same way a psychiatrist might treat a phobia or a compulsive disorder.

This type of strategy might not be thought of as a ‘threat’ to the reader in the same way the previous categories are, however the ‘rehabilitation’ process being forced upon many Muslim brothers is nothing less than complete brainwashing, which is justified particularly by the apostate regimes as a remedy to ‘Islāmic extremism’ and a ‘reintegration into mainstream society’. The ‘religious re-education’ programs in Saudi Arabia, for instance, obligate the prisoner to sit through hours and hours of government-approved religious indoctrination.¹⁷⁴

In the Saudi Arabian Ministry of the Information & Studies Center publication called “The Daily Report”, part of a Canadian Broadcast Corporation documentary was transcribed, detailing the ‘reintegration program’ of the Muslim prisoners detained in Guantanamo, Iraq and Afghanistan: *“If there are Saudi nationals about to be released from U.S. detention, the government sends a jumbo jet to Cuba with psychologists and medical staff on board to help with the*

¹⁷³ And we briefly touched upon this within the chapter of Propaganda.

¹⁷⁴ Laughably, the proponents of such programs argue that these classes are not brainwashing: “These prisoners were indoctrinated by the Jihādis in the first place, so we are merely deprogramming them.”

*transfer home.' "A government film crew documents the ritual in detail: Dazed looking prisoners now unshackled and dressed in clean white uniforms are welcomed on board and their treatment begins on the flight itself. Upon landing, these men are reunited with family members and then sent to prison where they are interrogated and usually charged, often with having left the country illegally. Then they are generally sentenced to a short prison term where the psychological and religious counseling, which began on board the flight home, continues.' "During their imprisonment, these men are given exams to write to try to gauge their state of mind and if they show promise at this they are eligible to attend a government-run rehabilitation center north of Riyadh, where they are segregated – those from Guantánamo Bay, for example, are treated separately from those who were captured more recently in Iraq or Afghanistan."*¹⁷⁵

NB: A Point about Brainwashing and its Effects upon the Muslim Captive;

Brainwashing is also known as 'thought reform' or 'mind control' by many academics. The oft-repeated and relentless indoctrination of specific propaganda points can potentially permeate the mind of a so-called 'free thinking' man, who is not a captive, to the point where he can be persuaded that these ideas developed organically from his own power of reason and are correct, even if they radically contradict his formerly held values. And if this is true with non-captives, imagine how much more possible it becomes when a prisoner is forced to undergo "reintegration" classes for hours on end, day-after-day, with no alternative viewpoints being interjected into those sessions. Therefore, Muslim prisoners, detainees and hostages are particularly vulnerable to such techniques, especially during or after periods of physical and psychological torture.

In fact, Dr. Kathleen Taylor wrote: *"Many of these relied heavily on methods of compulsion such as torture, which might be brutally physical or more subtly psychological. From this rich heritage of coercion come many of the techniques associated with brainwashing; indeed, the line between brainwashing and psychological torture may be so fine as not to be worth drawing."*¹⁷⁶

Interestingly, when American soldiers were captured by Korean and Chinese troops during the Korean War, they were subjected to many of these same brainwashing techniques. They were repeatedly

¹⁷⁵ "The Daily Report", Wednesday, 13, February, 2008 - 6 Safar, 1429; Titles No. 887

¹⁷⁶ "Brainwashing: The Science of Thought Control", page 8

told over and over that they had been waging germ warfare in Korea – something they were innocent of – until they eventually signed confessions to those charges. The prisoners continued being indoctrinated using various Communist propaganda, until they eventually defected to that ideology. Later, when released, the American POWs refused to return to the United States, insisting they preferred to remain with their Communist comrades in Korea.¹⁷⁷

Therefore, it cannot be assumed with absolute certainty that all of our brothers who undergo such “treatment”, and who appear to be complying with their “re-education” of Islām, are doing so out of *Taqiyyah*. And the possibility does exist that some of the brainwashing and thought control techniques employed by the enemies of Allāh could succeed in psychologically stripping the Muslim from his religion in this way. And by doing so, it is possible that they could fundamentally rewrite his understanding of Islām’s definitions of Jihād; its rulings, obligations and prohibitions, so that his understanding does eventually comply with the policies of the governing apostates and Crusaders. Therefore, this final category is a genuine threat faced by the Muslim captives in the modern prisons and it should not be disregarded. And it is perhaps the most dangerous one of all because it aims to attack his understanding of the religion itself, which was revealed for his guidance. And we ask Allāh for His protection and assistance.

Winning against the Interrogators

A] Some Counter-techniques:

- 1) The Pre-Prepared Story (individual and for the group).
- 2) Shortening answers (*Yes, No, I Don’t Know*);
 - ✓ To cut threads because by giving lengthy replies might cause you to mention some information which should rather remain completely unknown to the interrogators.
 - ✓ To mock and provoke the interrogator as he expects you to pour-out everything you know about any of the demands he makes.

¹⁷⁷ Look to “The Korean War: An Encyclopedia”, by Stanley Sandler, page 19

- 3) Inaccurate answers (*I think, almost, perhaps, maybe, I am not sure*);
 - ✓ Retreat from earlier statements made to the interrogators.
 - ✓ Being vague i.e. unclear to the interrogator.
 - ✓ Provoking them as well as pretending as if you are not paying attention to his questions yet inside your mind you are carefully planning counter-responses to his demands.
- 4) Talk slowly as well as wait for some good time before you answer any of their questions;
 - ✓ Helps to concentrate so to give them answers that will not cause you any more complications like mentioning something which was up to that time unknown to them or giving an altered answer to a question that was earlier asked – and you gave a different answer than the present one.
 - ✓ Cause boredom to the interrogator by cunningly and wisely delaying your response which might cause him to be confused and to diverge from his intended interrogation strategy.
- 5) Showing lack of concern with any of the tricks and threats as well as tortures they might use on you and this - Allāh Willing - will tire them and they will be left with no option but to leave you alone. And this in a blessing to the captured brother, so prepare well for the prison.
- 6) Provoking the interrogators so as to show them that you are not afraid of them or their evil tricks and methods. And we have already pointed out some very key points on the attitude of the imprisoned mujāhid. Such that he – may Allāh (SWT) secure him – is like a lion in front of the enemies of the *Deen* similar to the multitude of the patient and steadfast believers from the past generations¹⁷⁸ and of the *Ummah* of Muhammad (*SalAllahu alayhi wa ssalam*) from the *Sahābah*¹⁷⁹, the *Salaf*¹⁸⁰, and those from our current times¹⁸¹.

¹⁷⁸ The Prophet of Allāh, **Yūsuf Ibn Yāqūb** - the son of the Prophet of Allāh Yāqūb, the son of the Prophet of Allāh Is’hāq, the son of the Khalil of Allāh - Ibrāhīm - Surah Yūsuf: 32-35 and 50-51; The **Magicians of Pharaoh** Surah Tasha: 70-72; The **Slave-Girls of ‘Abd Allāh Ibn Ubay as-Salūl** Surah An-Nur: 33; The **People of the Trench** Surah Al-Burūj: 4-8.

¹⁷⁹ **Sumayyah bint Khabāt** – One of the first seven people to be enlightened by Islām and to swear allegiance to Rasul (saw) and was bayoneted to death by Abu Jahl himself, and thus merited the title of the first woman martyr in Islām and this incident took place seven years before the Hijrah; **Khabbāb Ibn al-Aratt**, **Bilāl Ibn Rabāh**, **Khubaib Ibn ‘Adiy**, **Habīb Ibn Zayd al-Ansārī**, **‘Abd Allāh Ibn Huthāfah**, the Khalifah **‘Uthmān Ibn ‘Affān** – against the Khawārij, and many more of them, may Allāh (SWT) be pleased with them all.

¹⁸⁰ The **Tābie - Abū Muslim al-Khawlānī** - His full name was ‘Abd Allāh Ibn Thawb his birth was on the Day of Hunayn and that he entered Islām during the lifetime of Rasul (saw) . However, he did not meet him (saw), as he arrived in Al-Madīnah after his death. He was from

7) Pretending that a given techniques works on you yet it does not.

B] Prisoner Situations and Relevant Counter-Measures:

- 1) The arrested brother who is still under-suspicion i.e. guilt hasn't been proven thus he - Allāh Willing - can avoid conviction, so he MUST do the following;
 - ✓ Pretend being naïve, terrified/fearful, innocence and peaceful. So the suspicions about him will eventually be removed and sooner or later he will be released.
 - ✓ Never show any form of counter attack or clash or argument with the officers since this will only raise their suspicions and force them to investigate you the more.
- 2) The captured brother whose situation is such that evidence of some work/thread that convict him have been exposed but the major stuff is still concealed;
 - ✓ Show responsiveness & accept ONLY the proven stuff.

the major successors to the Sahābah, and was known for his intense worship and Allāh saved him, just as He saved his Khalil, Ibrāhīm .i.e after he was thrown into the fire by the false prophet Al-Aswad Ibn Qays Ibn Thil-Khimār who appeared in Yemen during the Khilafah of Abu Bakr As-Siddique;

Sa'īd Ibn Jubayr – against Al-Hajjāj bin Yūsuf ath-Thaqafī. And when they took him to be executed, he smiled. So Al-Hajjāj said to him, 'What are you laughing at?' He said, 'At your insolence towards Allāh, (SWT).' So Al-Hajjāj said, 'Lay him down for slaughter,' so he was laid down. Then he said: *{I have turned my face towards Him Who has created the heavens and the earth.}* - Al-'An'ām: 79. So Al-Hajjāj said, 'Turn his back towards the Qiblah.' So Sa'īd recited: *{So wherever you turn yourselves, then there is the Face of Allāh.}* - Al-Baqarah: 115. So he said, 'Throw him on his face.' So Sa'īd recited: *{Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.}* - Tā-Hā: 55. So he was slaughtered from the back of his neck. He (i.e. the narrator) said, 'Then that (news) reached Al-Hasan Ibn Abī al-Hasan al-Basrī, so he said, 'O Allāh, O Destroyer of the tyrants, destroy Al-Hajjāj.' So he did not stay for three until worms infested his stomach and he died.' And according to another narration: 'He lived after him for (only) fifteen days.';

Al-Imām, Ahmad Ibn Hanbal, The Shahīd, **Abū Bakr Ibn an-Nābulusī**, Shaykh al-Islām, **Ibn Taymiyyah**,

As-Sarkhasī - He is: Abū Bakr Muhammad Ibn Ahmad Ibn Sahl as-Sarkhasī, from Sarkhas, in Khurāsān. He was from the top scholars of the Hanafī School and was known for his book "Al-Mabsūt", which is 30 volumes and which he dictated, while in prison. He is also the author of "Sharh as-Siyar al-Kabīr", by Muhammad Ibn al-Hasan ash-Shaybānī. He died in the year 483 H. [Look to "Al-A'lām", Vol. 5/315]

¹⁸¹ The Shahīd, **Sayyid Qutb**, the blind Mujāhid Shaykh Umar AbdulRahman – up to now imprisoned in the American Jails, Shaykh Abu Qatadah al-Filistini, Shaykh Abu Muhammad al-Maqdisi, Shaykh Abdallah ibn Nasir Ar-Rashid, Shaykh al-Mujhd Khalid Sheikh Muhammad, Sister Aafia Siddique, the Nigerian brother Umar Farouq, the brother from Sudan Omar Khadr, the prisoner of *Tawheed* Shaykh Abū Walid al-Maqdisi – and all the brothers in Abu Ghraib', Bagram Airbase and Guantánamo Bay and the numerous secret prison worldwide, indeed the list of these is very long very long, so the shining examples are numerous my beloved brother so WHY NOT EMULATE THEM???

- ✓ Deny EVERYTHING that hasn't been proven & use the tactics that dampen the interrogator's spirit in case he uses physical violence.
- 3) Apparent Case i.e. all cards have been turned & has nothing to hide;
 - ✓ Have a STRONG & DECISIVE attitude.
 - ✓ Accept what has been done & be PROUD of it.
 - ✓ Behave with the interrogators in a defiant way.

C] Joining the Group (After Finishing the Interrogation Period):

- 1) Employ your time in what is useful. It is best that you make a schedule for either learning the Quran or Sunnah or seeking Sharia knowledge or other than that. The important thing is that you do not leave any free time for yourself, and the reason for that is; So that you come out of this school, and you are from the scholars who are idealized. - If you do not utilize your time in the prison then the Satan and self will utilize it and it (the prison) will be very constrained for you, and you will feel the (passage of) time and every second in it as a hope to come out and this will have a negative impact on you. As for if you have a schedule that keeps you busy completely you will want the time to increase.
- 2) Dealing with goodness with the brothers because you are not alone and with the group and the psychology of one person affects the group it is necessary that you behave well with the brothers and know how to deal with each ones mood, for the moods of people differ, and the brothers are not angels and their manners differ, but we hold them to be from the best of the creation of Allāh (SWT) on earth. Why not and they are the ones who have been put to trial for the sake of Allah, It is also necessary to know that the prison and stationing are places where the self feels narrow sometimes due to the trial, and prison is tougher than stationing, so if any of your brothers behave a little intolerantly, receive it in a good way and excuse your brother and think that if my brother was out of this place he would not behave this way By Allāh (SWT) my brother, we tried these ways and found none more useful than forgiveness and goodness to your brother, instead you will find that your brother, after you forgive, will increase his love for you and you will rise in his eyes. Don't think that this is disgrace; instead it is by Allāh

(SWT), from the praised disgrace about which Allāh (SWT) the Almighty said;

أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ

“..lowly with the believers, mighty against the rejecters..”

(Surah Maida: 54)

And He the Almighty said;

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحْمَاءُ بَيْنَهُمْ

“Muhammad is the messenger of Allah; And those who are with him are strong against unbelievers, (but) compassionate amongst each other..” (Surah Fath: 29)

And He the Almighty also said elsewhere;

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاؤُهُ كَانَهُ وَلِيٌ حَمِيمٌ

“Nor can goodness and evil be equal. Repel (evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!” (Surah Fussilat: 34)

You must also use with your brother the best and most beautiful of the words as He the Almighty said;

وَقُلْ لِعِبَادِي يَقُولُوا أَلَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ كَانَ لِإِنْسَانٍ عَدُواً مُّبِينًا

“Say to my servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy...” (Surah Israa: 53)

And I instruct you not to laugh and talk too much for this deadens the heart and makes an opening for the entrance of Satan, but be involved with yourself and your schedule and with the remembrance of Allāh (SWT) and don.t forget your brothers. For this is the most successful and best way and Allāh (SWT) knows best.

- 3) SECURE your information. This means that the brother whose cards haven't been turned or some of his cards haven't been revealed or his identity isn't apparent basically must keep his secret in his heart

and not disclose it even to the closest of his companions even if he be from the most reliable men. The reason is that the Tyrants try to insert even a single agent between the brothers, who pretends that he is from the Mujāhidīn and his case is Jihādi and tries to collect information from the brothers and help the investigators with it. So don't tell even the trustworthy, for the trustworthy might tell another trustworthy until the news reaches the agent. This does not mean being suspicious about the brothers and having ill thoughts about them and misbehaving with them, instead, this is from the door of precaution only and is the end of the problem.

WARNING: - the security personnel always try to cause divisions amongst the captive brothers so be alert and avoid being suspicious of your brothers with puppetry. Allāh the Almighty says;

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ
"Why did not the believers-Men and women - When ye heard of the affair,- Thought well of their people and say, This (charge) is an obvious lie".." (Surah Noor: 12)

Up to His saying Almighty;

إِذْ تَلَقَّوْنَاهُ بِالسِّنَّتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسِبُونَهُ هَيْنَا وَهُوَ
 عِنْدَ اللَّهِ عَظِيمٌ

"Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; And ye thought it to be a light matter, while it was most serious in the sight of Allah..."
(Surah Noor: 15)

So to cut down this door and to seal the window for Satan, do not talk with what might harm you and stay quiet in these matters and be kind to them.

- 4) Learn how to deal with the prison officer/warden and his mates .i.e. know when to be nice/soft and when to be harsh/violent.
- 5) Dealing with the obsession to escape (trust in Allāh (SWT) and consult with only the trustworthy and brave brothers). The one who continuously keeps thinking of escape and tries and prays to Allāh the Almighty will reach his goal, by the will of Allāh (SWT), no matter how hard it may seem or how complicated the fences and barriers are. There are many stories in this direction and from amongst them is the story of the great escape in Yemen. When the

prison administration tried to constrain the prison on the brothers, they put them in the worst and narrowest of situations by putting them in the underground room. Allāh (SWT) made for them a way underground to escape. You do not know from where and how is the help of Allāh (SWT) coming, but you have to try your best and if Allāh (SWT) knows that you are truthful and willing to serve the religion He (SWT) will have mercy on you. This thinking and obsession must not make your heart constrained. You must try to get out, but not give up your daily schedule. Instead this obsession will make you strong and raise in you the right morale and attempt to revolt against these transgressors.

What after Imprisonment?

As Allāh the Almighty tests his slaves at times of adversity he also tests them at times of ease to see who thanks and who will disbelief. My dear Mujāhid brother, what will be your condition after Allāh (SWT) has blessed you with freedom from the prison may it be through running away or any other way? Will you go forth to the doors of the tyrants asking for peace and surrender and negotiation and be of those who have disbelieved in the bounty of Allah on them and leave your weapon of glory and belief and exchange it for humility and disobedience? It is strange to hear from some of those who claim to be Muslims, giving the pretext of rescuing prisoners or other acclaimed pretexts as an excuse. Or will your condition be that of the man who promised his Lord not to leave his weapon until he gains one of the two goodness's, and the one, who has promised his Lord to thank Him for His bounty and strive with his soul cheap in the way of Allāh (SWT)?

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

"He said: "O my Lord! for that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!" (Surah Qasas: 17)

We hope that your condition will be this one!!!!!!!

And know, all of you, that releasing the prisoners won't be through surrendering instead it will be with the help of Allāh (SWT) and the continuous attacks of the Mujāhidīn for the one who is imprisoned with force and compulsion will be released from captivity only by force and weapon and this is the will of our Prophet- peace be upon him "**Release the prisoner**". And we know that most of the brothers in imprisonment want us to continue fighting the Kuffar and the apostates even if they remain in imprisonment and they do not want us to surrender or declare surrender, even if it led to their release from prison.

And we tell our brothers in prisons. Take glad tidings, for your release is near. And that we will do what we can in order to have you released, and our tongues continuously pray for you!

Allāh is the Greatest, and Glory is for Allāh and His Messenger and the Believers but the hypocrites know not.



FAILURE AND HOW TO DEAL WITH IT

Our compilation would not be complete if we did not deal with failure in the security and intelligence setup and how to react to such setbacks.

What Do We Mean By "Failure"?

When the mujāhidīn are exposed, arrested or killed, when the jihādi structure/network is uncovered, broken-up or cracked by the enemy – then failure has occurred. Failure can be PARTIAL where only some group members are affected or COMPLETE where the entire cell/*thuba*, network or machinery is smashed. OPEN failures are those that the enemy chooses to publicize. CONCEALED failures occur when the enemy succeeds in infiltrating the jihādi cells or groups with its agents but keeps this as a secret (even to their fellow officers especially those not connected to the mission). In this case they make no immediate arrests choosing instead to patiently obtain information over a long period. And here we give a very strong caution to the beloved brothers and sisters to be very watchful of this evil method used by the enemy world over especially during recruitment stage (infiltrating the jihādi networks). *Laa hawla walaa quwata illa billāhi!*

Reasons for Failure

There are numerous causes of arrests and setbacks and the following are some of them, rather almost all of them fall under those pointed out below;

a) Violating the rules of secrecy:

This is one of the main causes of failure. To carry out secret work successfully everyone must strictly follow the organizational and personal rules/principles and guidelines of behavior and conduct pertaining to all security and intelligence matters (*Am'niyyat*).

Common violations of the rules are:

- failure to limit the number of links between persons (knowledge of others must be limited)

- Not keeping to the principle of vertical lines of communication (e.g. a cell leader must not have horizontal contact with other cell leaders but only with a contact from the higher organ).
- Failure to compartmentalize or isolate different organs from one another (e.g. mujāhidīn responsible for producing propaganda must not take part in its distribution).
- Poor discipline especially on sensitive matters/information. (e.g.: loose talk; carelessness with documents; conspicuous or unnatural behavior etc.).
- Poor recruitment practices (e.g.: failure to check on person's background; failure to test reliability; selecting one's friends or relatives without considering genuine qualities etc.)
- Failure to use codes and conceal real identities.
- Weak cover stories and legends.
- Poor preparation of operations & meetings.
- Violating the rule of "knowing only as much as you need to know"
- Not using the standard methods of personal and impersonal communications
- Inadequate preparation of mujāhidīn for arrest and interrogation so that they reveal damaging information.
- Negligence on matters related to security and intelligence of the jihādi work.
- Laziness i.e. as far as following and obeying the security precautions is concerned.
- Arrogance i.e. some brothers taking themselves to be above and beyond some rules and regulations of the jihādi work and this is especially common with who have been placed in areas of some authority.

b) Weak knowledge of the operational situation:

This means not paying sufficient attention to the conditions in the area where you carry out your tasks. Mujāhidīn are often caught because they failed to study the methods used by the enemy, the time of police patrols, guard system, use of informers, nature and culture of residents in their assigned area of work etc. serious and grave mistakes are made if you fail to take into account the behavior of local people, cultural mannerisms and habits, forms of dress etc. Knowledge of political, economic, social, religious, geographic and transport conditions are part of the operational picture.

c) Weakly trained and poorly selected operatives:

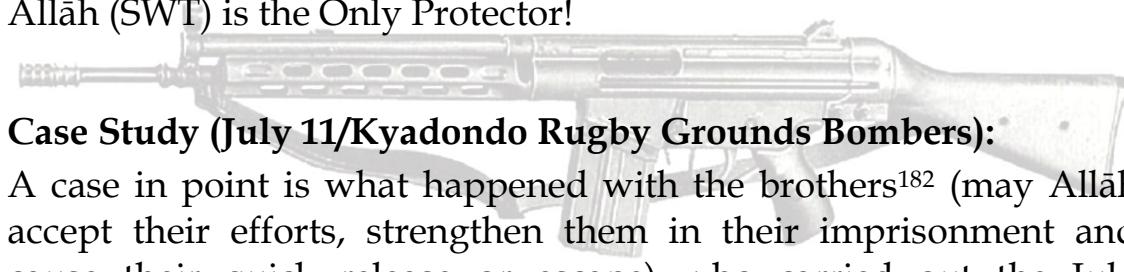
The jihādi work can only be as strong as its members. Poorly trained leaders result in weak leadership, weak communication links and poor training of subordinates. This leads to wrong decisions and incorrect behavior throughout the structure and a whole series of mistakes. Care and caution is the key to the selection of capable leaders and recruitment of operatives.

d) Weak professional, political and personal qualities:

Serious shortcomings in the qualities required for underground work can lead to failure. For example a mujāhid who is sound politically and has good operational skills but who drinks heavily or gambles can put machinery at risk. Similarly a person with good professional and personal qualities but who is politically confused can be the cause of failure. And a person with good political understanding and fine personal qualities but who has weak operational capability is best used for legal work.

e) Chance or accident:

An unlucky incident can lead to arrest but is the least likely cause of failure. For instance a brother might forget to carry-out a routine security procedure, and it happens that he is exposed as a result yet he has all along been seriously and faithfully observing them. And Allāh (SWT) is the Only Protector!



Case Study (July 11/Kyadondo Rugby Grounds Bombers):

A case in point is what happened with the brothers¹⁸² (may Allāh accept their efforts, strengthen them in their imprisonment and cause their quick release or escape) who carried out the July bombings at the Kyadondo Rugby grounds and the Ethiopian Village bar. Undoubtedly, there were some mistakes, rather numerous grave blunders that those brothers made and here we will, *Insha'Allāh*, point out some of them and what was supposed to be done or what the better option was from among those which we present in their situation (no particular order has been followed;

¹⁸² It is very important that the dear reader understands that our intention is not to put unnecessary blame or finger-pointing on those brothers – for we indeed pray to Allāh (SWT) to keep them safe and strengthen their resolve and also ask all those who wish this Ummah the best to do so just as this Deen commands – but our aim is to shed light on some of the mistakes they made such that we do not fall into similar mistakes in the future. And the Prophet (*SalAllahu alayhi wa ssalam*) said; "*A believer is not stung twice (by something) out of one and the same hole.*" (Bukhārī: Volume 8, Book 73, Number 154).

- One of the brothers (who appears to have been the leader of the group) was arrested in Mombasa and it was known to be his operation area. We say that it was a serious error on his part to hide their after the operation had been done, rather from the important security and safety precautions as regards jihādi operations is to vacate your known or current area of residence to an area which is very different and far from it. Thus, the brother would have been, Allāh willing, safer if escaped and hid in a new location say in South Africa, Dubai, and others where the security conditions there would allow him to settle quietly under a new identity. And this area (the one intended for hiding after an operation) must have been properly planned for earlier e.g. the amount of money needed, preparation of the relevant/false documents e.g. passport, the transport means and the like. It would even have been better if he crossed the border into Somalia to live with the Mujāhidīn there under their protection and I think it was the safest option for him and the other brothers.
- The other notable mistake was done by the brother (brothers) who was captured first, by failing to keep secret the identities of the other brothers thereby exposing them to the Kuffār. Indeed this was a clear indication of his (their) lack of the sacrifice for this Deen. For undeniably what is praiseworthy, not only among those mujāhidīn who have not yet been arrested but even to Allāh (SWT), is for the arrested mujāhid to sacrifice his head/soul for the safety of his fellow mujāhidīn brothers, their secrets, the jihādi work and groups as whole. And this principle and creed – as we have clearly mentioned under the chapter of prison and imprisonment as well as under the indispensable characteristics of any mujāhid – was not known to the brother(s) to the extent that he (they) revealed all those they worked with or contacted in relation to that operation.
- And from what was evident was that the recruitment and selection (grouping) of the brothers for the job was filled with several faults, from among them;
 - It was plain that the recruitment was done basing on family relations and friendships. And here we are not trying to say that one cannot recruit or work alongside his relative or friend, rather the selection and

recruitment of any potential jihādi operative must not be based on such flimsy grounds or factors but he/she must possess the right characteristics both the worldly and heavenly features¹⁸³. Then if he/she has the required qualities then there is no problem working with them¹⁸⁴.

- It was also clear that the brothers seriously lacked the right Tarbiyyah and training in both matters concerning Imān and Am'niyyat. For instance some of the brothers confessed and even asked for forgiveness for their action claiming they were misled by their brother (as in family relations). This showed that they were lacking in many things like the *Aqīdah* of *al-Wala wal-Bara*, *Sabr* (patience), *Ib'tilah* (tests and trials), e.t.c. It is not known in this Ummah of Muhammad (*SalAllahu alayhi wa ssalam*) that its defenders – the mujāhidīn ask for forgiveness from the Kuffār and Murtadeen for their actions done to defend the Ummah and its beliefs. And Allāh (SWT) said;

وَكَانُوا مِنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا أَسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ

"How many of the prophets fought [in Allah's way], and with them [fought] Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken [in will] nor give in. And Allah Loves those who are firm and steadfast."
(Aal-Imran:146)¹⁸⁵

¹⁸³ Check for some of the most relevant under the chapter: Group Member.

¹⁸⁴ From our current time there are such cases and prominent amongst them, the martyred Amir of the mujāhidīn shaykh Usāmah worked with almost all his sons like Hamzah (may Allāh protect him) who even from a very early age attended the jihād training camps in Afghānistān. Our Shaykh Abū Muhammad al-Maqdisi (May Allāh hasten his escape or release) nurtured his sons along this path of jihād from them his eldest son Muhammad (may Allāh accept him amongst the martyrs) who made Hijrah to Iraq to fight there under the leadership of the martyred Amir Shaykh Abū Mus'ab Zarqawi (may Allāh accept him among the Shuhada) and was martyred there during one of the fiercest encounters between the mujāhidīn and the Crusader US forces. And it's known that the mujāhidīn in Somalia, Afghānistān, Pakistan, Chechnya and Yemen fight together with not only their sons but families even the women. But what is important to mark is that all of them have gone through the right *Tarbiyyah* otherwise it would not have been the case.

¹⁸⁵ See also Aal-Imran: 169-175 and Al-Ahzāb: 22-23 and Muhammad: 31

- Another mistake was to use brothers who had not yet acquired the necessary know-how of jihādi operations more so, on such an important job. What should have been done was to use only those who were well qualified for the job even if they were few or to delay the mission until the required personnel had been well equipped both practically and theoretically. And this is a serious warning to the brothers involved in jihād work to always restrain the urge to carry-out operation (of any kind) just because the number of brothers is enough before carefully inspecting their combat readiness – and remember Hunain¹⁸⁶.
- To sum it up (not all has been mentioned for lack of space and time), the recruitment and selection process did not follow the right procedure and stages – given the outcome of the operation especially the attitude/character and the words/statements of the captured brothers. It seems that it was done in haste so as to quickly get the ‘job’ done. Also the brother who recruited some of the brothers (indeed they were hi blood brothers) did not take the necessary caution, did not investigate or monitor his recruits to find out whether they were the right people for the mission let alone the jihād work on a general basis. And this is an eye-opener to all those on this path to follow the right guidelines when recruiting to avoid such dangers and others like infiltration by spies or selecting those dreaming of worldly pleasures.

➤ Also numerous errors were made by the brothers while in prison and other detention centers. For example;

- They totally lacked the basic security knowledge and tactics that must be used by the captured mujāhid once inside the prison such as cutting-the-thread (not revealing any brothers, relations or network and information), lightening the case (for example the one of the brothers should have claimed that the recovered

¹⁸⁶ At-Taubah: 25. Also the dear reader is advised to review this matter in the chapter: Military Training, Weapons and Operations.

phone was stole from him sometime before the time of the bombings), etc.

- The brothers did not have any cover-story previously well thought of and planned to fit into the picture. This would have - Allāh Willing, made it easy for them to confuse the interrogators instead of crying - it (crying) can be used to deceive them only when it happens out of pretense and not out of fear of what has befallen you of torture or threats. All this and more has already been discussed under the chapters; Prison and Imprisonment, Security Plan and Cover Story.
- They also lacked the essential knowledge and belief in the Sunnah of trials and tests otherwise there was no reason why some of the brothers were crying, making apologies, asking for pardon, showing regret and penitence and repentance. It was such a shame to those claiming to uphold the flag of *La illah illa llah* act in such an embarrassing and humiliating manner!!!

To conclude this matter we all don't have any prior knowledge of where, when and how we will die, in this case through martyrdom since we are all in such of the *shahādah*. Thus it is incumbent upon us to be patient and persevere in all situations and places or time we may be because it might be that that is where you are martyred and Allāh (SWT) grants you one of two glorious things - Martyrdom.

Preventing Failure

Following the principles and rules of secrecy greatly reduces the possibility of failure - "**Prevention is better than cure**". But when failure occurs we must already be armed with the plans and procedures for dealing with the situation.

Detecting and Localizing Failure

When the principles and rules of secrecy are poorly applied failure and arrests follow. The main dangers come from infiltration by enemy agents or the arrest of mujāhidīn during operations. DETECTING failure means to be aware of the danger in good time. LOCALISING failure means to act in order to quickly contain the

crisis and prevent the damage spreading. The following are the main points to consider:

1) Review the cell/*Thuba* or group:

It is only possible to detect and localize failure if the cell/group has been built on a solid basis according to the correct organizational principles. A study and review of the structure, lines of communication and the personnel is an essential part of secret work. But it becomes impossible to obtain a clear picture if the cell/group has been loosely and incorrectly put together and is composed of some unsuitable persons. In such a situation it becomes very difficult to correct mistakes and prevent infiltration. A network which is tightly organized, operates according to the rules of secrecy and is cleared of unsuitable operatives is easier to review and manage.

2) Check suspects:

This is part of the work of reviewing the machinery. It must be carried out discretely so as not to alert the enemy or undermine the confidence of the other brothers.

3) Review the suspects behavior, movement and performance;

- a. Check with brother to whom they are close, their relation outside the jihād work like family, workmate, etc. This must be done in secrecy,
- b. Carry out surveillance by the security organ of the group or a very reliable and well knowledgeable brother after exhausting the other checks to determine whether there are links with the enemy.

Some Tactics of Enemy Agents:

- ✓ they try to win your confidence by smooth talk and compliments;
- ✓ they try to arouse your interest by big talk and promises;
- ✓ try to get information and names from you which is no business of theirs;
- ✓ try to get you to rearrange lines of communication and contact points to help police surveillance;
- ✓ may show signs of nervousness, behave oddly, show excessive curiosity;
- ✓ may pressurize you to speed up their recruitment or someone they have recommended;
- ✓ ignore instructions, fail to observe rules of secrecy;

Note:

Good mujāhidīn can be guilty of lapses in behavior from time to time, and agents can also be very clever. So do not jump to conclusions but study the suspect's behavior with care and patience. Sooner or later they will make a mistake.

Localizing Failure:

This involves two things: acting against infiltration when it is detected and acting against exposure of the cell/group and preventing further arrests, capture and loss of documents, material etc.

a) Acting against infiltration:

The severity of action will depend on the stage reached and the danger posed. The enemy agent may be:

- Cut-off without explanation;
- Politely cut-off with a good, believable pretext (e.g. told the cell/group unit is being dissolved);
- "frozen" - told they are not being involved because they are being held in reserve;
- Arrested and taken out of the country/region or town as a prisoner for interrogation and torture;
- Eliminated - where they pose serious danger to the survival of mujāhidīn and there is no other way.

b) Avoiding arrest:

The moment it is known that a mujāhid has been arrested those whose identities he or she could reveal must immediately go into hiding. Most arrests take place because this rule is ignored among others. Even if it is believed that the arrested mujāhid is unlikely to break this precaution must be properly observed.

- 7) Everyone must have an "ESCAPE PLAN". This includes an early warning system; assistance; safe hiding place; funds; transport; disguise; new documents of identity;
- 8) Endangered mujāhidīn may "lie low" until the threat passes or work in another part of the country or leave the country;

- 9) All links must be cut with a mujāhid who has come under enemy suspicion or surveillance. In this case the mujāhid may be "put on ice" until the danger has passed.
- 10) All documents, incriminating material etc. must be destroyed or removed from storage places known to the arrested mujāhid including from his or her house and place of work;
- 11) All mujāhidīn must be instructed on how to behave if arrested. They must refuse to give away their fellow mujāhidīn and strive to resist even under torture. The longer they resist the more time they give their mujāhidīn to disappear and get rid of evidence.
- 12) Everything must be done to help the arrested mujāhid by praying for him especially in the last third of the night and the last hour on Fridays, providing help and solidarity to his family, preparing and planning for his release or escape, e.t.c.



APPENDIX

Manual of the Prophet (*SalAllahu alayhi wa ssalam*):

- Sieges using catapults;
 - Banū Qurayzah
 - Banū an-Nadhir
 - Kaybar.
- Trenches – Khandaq (Ahzāb).
- Standard Face-Face warfare;
 - Badr
 - Uhud
 - Mu'tah
 - Hunain
- Duels (Hand-Hand combat e.g. Badr)
- Terrorism¹⁸⁷ (in its most praiseworthy form and with great skill).
- Pre-emptive Attacks.
- Hearts and Minds Strategies;
 - Taif siege
 - He Forgave the Quraysh during Fat'ul Makkah.
 - Hadith: "*I have been made victorious with terror for a distance of a month*"¹⁸⁸
- Assassinations
 - Ka'ab bin Ashraf
 - Abu Rafi' Ibn Abi al-Huqayq
 - Khalid Ibn Sufyan al-Hudhali
 - the Jew Yasir Ibn Razzam
- Economic Embargoes;
 - Abu Basir's expeditions against the pagan Quraysh.
 - Shutting down Quraysh trade routes

¹⁸⁷ Al-Anfal: 60

¹⁸⁸ Al-Bukhāri no. 328

- Ambushes and *Ghanīmah* raids.
- Night and Day raids;
 - Kaybar (dawn)
 - Banū al-Mustaliq (daylight)
- Scorched Earth Policy e.g. Banū an-Nadhir's palm trees.
- Deception;
 - March to Hudaibiyah
 - Khalid ibn al-Walid at the battle of Mu'tah against the Romans.

Prophet's (*SalAllahu alayhi wa ssalam*) Instruments Of Power:

- Political;
 - Alliances.
 - Diplomacy.
 - Covenants.
- Military;
 - Assassinations.
 - *Ghanīmah* raids.
 - Prioritizing the near enemy¹⁸⁹.
 - Defensive but later Offensive.
- Economy;
 - Prioritizing the acquisition of new income sources.
 - Aiding the military cause.
 - Distribution (*Zakah* and *Ṣadaqah*).
- Morale;
 - Strong *Aqeedah* and *Imān*.
 - Revelation of *Ayāt*.
 - Miracles.
 - *Ghanīmah* and *Fai`*
 - *Shūra*¹⁹⁰.
- Government system viz Military Affairs;
 - Versatile and sharp waaqie analysis.
 - Leading by example¹⁹¹.
 - Use of the *Shūra* system.

¹⁸⁹ At-Taubah: 123

¹⁹⁰ Shūrah: 38

¹⁹¹ Al-Ahzāb: 21

We ask Allāh (SWT) to accept this effort from us, count it amongst the righteous deeds and to forgive us for any evil that is contained in this compilation.

Don't Forget Us in Your Du'as
Your Brothers At

